four seized in raid

By CHARLES LENNON

Middlebury College's biggest drug raid occurred last Friday night, April 26. A combined force of one Vermont State Trooper, Dan Davis, and one town police officer, James Coons, swept through the Hadley and Milliken dormitories shortly before midnight. They apprehended four students who had marijuana plants in their rooms. No arrests were made.

According to witnesses, a state police car and a town police car pulled up in front of Milliken and Hadley at about 10:30 P.M. Two officers searched Milliken apparently without locating any contraband. They checked various floors of Hadley, before apprehending the four students.

One of the students recalled that he was in his room studying with the door ajar. He heard a knock, and two policemen ushered themselves into his room, explaining that they were investigating possible violations of drug laws. One of the officers gestured toward the plant in the room, asking the student for a leaf to test. The test confirmed that the plant was marijuana. They read the student his rights and took down his and his roommates's names and other details of identification. They told him he was not being arrested, that they were only conducting an investigation, and that his plant was being confiscated and sent to Burlington for weighing.

The officers found the door to another room locked, and asked a student in a neighboring room how to get a master key. The room's occupant returned and cordially greeted the officers, not realizing what their mission was. He discovered that the police wanted to gain entry to his room, and he let them in. The officers found a marijuana plant, and searched the room, opening drawers and examining their contents, and even took apart a clear plastic photo cube, which the student had on his desk, looking inside for illegal substances. He and his roommate were not arrested, but were told that they were the subjects of an investigation.

As this was taking place inside the dorms, an ugly mob gathered around the police cars. When the officers emerged with the two confiscated plants, the crowd poured verbal abuse on them and beer on their cars. Onlookers guessed that the crowd numbered about fifty. Trooper Davis later estimated there to have been 150 people in the mob.

Officer Davis went on to explain that he had been on campus, while off-duty, for an unrelated matter. He had observed the plants in the dorm windows and thought

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photo by andy siegel

Russell Johnson

johnson on s.e. asia

By BARBARA KRITCHEVSKY

Russell Johnson, of the American Friends' Service Committee presented a talk and slide show about current American policy in Southeast Asia on April 24, in Dana Auditorium. He spoke about South Vietnam, Cambodia, Laos, and the Phillipines, where a "kind of Vietnam involvement for our country is shaping up." Johnson and his wife Irene recently returned for an eleven week trip to Southeast Asia.

The United States is currently involved in Southeast Asia because the people who make U.S. policy "decide that it's in American interest, as they define it, for us to be there." Mr. Johnson stated. However, in Southeast Asia, there is "hardly any political freedom left, in a Western sense." The Americans are seeking profit, and these countries, under dictatorial rule, offer land and cheap labor to American business.

According to Johnson, "It's not an accident that we support these dictatorships around the world."

Mr. Johnson stated that "this whole pattern of middle class American life," which American policy is imposing on Southeast Asia, should be re-examined. He said that Americans should take another look at the American concepts of development and standard of living.

Johnson described the current situation in the Phillipines, and said that he is

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the MIDDLEBURY CAMPUS

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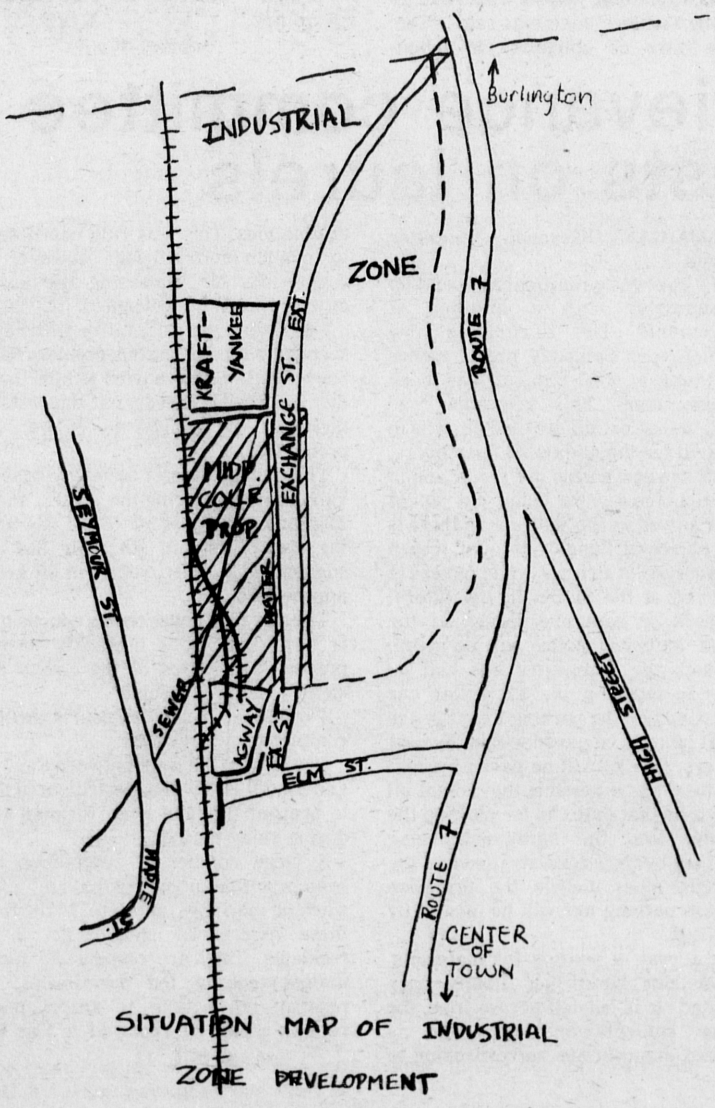
middlebury industrial park -- who pays ?



SITUATION MAP OF INDUSTRIAL ZONE DEVELOPMENT

By NANCY PRICE

Negotiations are currently in progress between Middlebury College, the town of Middlebury, and Kraft Co.—Yankee Milk to determine cost shares on the improvements to be made on the College property which lies within the town's industrial zone. Prior to the building of Exchange Street Extension, which links Exchange Street and Route 7, and the laying of water and sewer lines, the college property separated the proposed Kraft and Yankee plants from access to roads, water, or sewer connections. As the negotiations continue, however, these essential improvements are being completed and the question being raised is, Who will pay?

The town of Middlebury approached the College several years ago and "strongly urged" it to sell its holdings to Agway which was trying to move into the area. The College refused to relinquish all of its holdings, but it did sell some of the land to Agway, which wanted land at the railroad depot, and gave the town an option on another eight acres.

Last year, the College was again approached by TownSelectmen to sell land to Kraft and Yankee. These companies were looking for forty acres, which was "about" what the College had, including the eight acres previously optioned. The College remained firm and refused to sell. The farmer who owned the land north of the College's property was eventually convinced to sell. However, this location of Kraft and Yankee meant that College property stood between them and any existing roads, water, or sewer lines. The negotiations between the town, the College, and the companies were then begun to remedy this situation.

Dave Crawford, Middlebury Town Manager, gave a slightly different slant to a discussion of the development of this industrial zone. While the College property is taxable, it supplies nowhere near the tax base that industry does. Thus, he was disappointed when the College would not relinquish its land, but he added that industrial development was not impeded. Instead, the town has participated in talks between the companies and the College, hoping to accomodate both the College's wish to retain its land and industry's practical needs. Crawford confessed that he is "pretty pleased" with the direction and tone of these talks.

Crawford was understandably wary of giving out any specific financial information before the negotiations are completed. He would say that the total costs of road, water, and sewer lines ran to an extimated $360,000, of which Kraft will pay "the lion's share." approximately $250,000. Despite Kraft's generosity, however, Crawford said that a considerable strain on town finances would be felt in trying to meet the remaining costs. Some money could be obtained from federal revenue sharing. Other money would be incoming from the water company and "tap-ons," those along the sewer and water lines who could now use these utilities.

The College was then approached to share some of the remaining costs with the town since all of these improvements extend across and into College property. According to Crawford, "the College is considering," but he added that "it is fair to say there's a positive spirit and a positive reaction is hoped for."

When asked why the College should contribute towards these improvements, Rikert responded that it has no choice. According to the law of eminent domain, municipalities can condemn and then buy

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the gilded age

By LUCIA SOLORZANO

Professor Sydney E. Ahlstrom of Yale University gave a speech entitled "All Coherence Gone — Some Dilemmas of the Gilded Age," April 23 as Middlebury's 1974 Stratton Lecture. Mr. Ahlstrom is a professor of religion and chairman of the American Studies Program at Yale. His appearance was sponsored by the Middlebury Religion Department and American Studies Program.

Professor Ahlstrom said one must decide if there ever is a coherent period before one can examine the Gilded Age in that light.

Ahlstrom declared that we are all, more or less, living in a state of little coherence. Coherence, Ahlstrom indicated, is actually a state of the mind. It is the order men's minds transmit to outer reality. Coherence, he added, is man's effort to make sense out of things. If man can make sense of a period's reality, he objectifies this and calls it coherence.

Ahlstrom noted that if man's traditional value system cannot make sense out of the reality in which he lives, then all coherence appears to be gone. This was the case in the Gilded Age.

The voice of the Gilded Age, Professor Ahlstrom continued, can be summarized in the questions, "Who am I and where am I going?" He noted, however, that historical work never tries to answer these questions and, instead, asks "Where I have been?"

To answer "Where I have been," Ahlstrom explained, man looks out over his past, a fog-covered landscape. He does not see the complete past because much information was never recorded.

Therefore, Professor Ahlstrom continued, if man looks out and sees church spires on the horizon, he must infer that there are churches which lie beneath the spire, but are hidden by the fog. The evidence of history is always sparse, Ahlstrom declared, and man must infer a great deal from that little. Man has to look back in time and make what sense he can out of the past.

Professor Ahlstrom continued, "The past is a solution to the anomalies of the present. The existence of certain attitudes (in the present) can be accounted for - through the past."

Professor Ahlstrom added, however, that history can accelerate too quickly. Too much happens that defies the traditional value structure through which man views reality and grants it coherence. If everything starts to slip away from man's understanding, Ahlstrom continued, a spiritual crisis ensues and man begins to doubt his own attitudes and value structure. This, Professor Ahlstrom noted, is ultimately what happened in the Gilded Age.

Professor Ahlstrom first examined the "greater Gilded Age." He defined this as the period which lasted from the end of the Civil War, especially the end of Reconstruction, until the Great Depression. The conclusion of the Civil War, he explained, marked an end of the uncritical acceptance of laissez-faire.

Man then attempted, Ahlstrom continued, to re-examine the reality in which he was living and found himself severely dislocated. Man could no longer confidently support the laissez-faire explanation of the period's situation, because "business as usual" appeared so unusual.

The election of Franklin Roosevelt as President marked the end of confusion and an end of incoherence. At that point, Ahlstrom explained, man's acceptance of new realities made him attempt to come to terms with them and the way the world had become. At the time of the Great Depression and the New Deal, man could accept the "new" coherence.

Professor Ahlstrom wished to focus more specifically on a narrower period within the Gilded Age. This was the time between the end of the Civil War and the beginning of the Spanish American War, at the end of the 19th century.

The period of the Gilded Age, Professor Ahlstrom noted, was shaped by more or less sequential, or related, causes. For example, the rise in applied science marked the development of technology, which in turn increased industrialization. Both depended upon and increased the use of transportation. These improvements were interrelated, and they enhanced and necessitated each other's development.

The rise of the city was a cliche of this period, Ahlstrom added, and indicated the development of a new life style. The rise of the industrial city became a symbol of everything which was happening.

An understanding of the period's spiritual history, Professor Ahlstrom proceeded, lends a fundamental revelation to the age. "By spiritual history," Professor Ahlstrom explained, "I mean the intellectual feelings, the sentiments, the fears, hopes . . . the moral value structure."

As an aside, Professor Ahlstrom wondered what made Western civilization so outstandingly dynamic that it could develop its potential and expand its control of scientific method and technology. He felt the answer could be

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photo by nicholas andros

forum elects two to sit with trustees

By GINNI JONES

The Student Forum elected two students to attend the Trustees' Committee on Committees' meeting on April 21. The Forum also passed Andy Reding's Winter Term resolution, and three Handbook changes.

Forum Chairman explained that President Armstrong will present to the Committee on Committees a request to have two Forum members sit in on all the meetings of the Undergraduate Life Committee. He added however, "The President is completely opposed to the measure." Reding said that Armstrong, "acting in his advisory capacity," would attempt to have the request denied.

Reding said that President Armstrong "thinks it is unreasonable to have only two students attend the meetings." He would rather have the whole Forum there, according to Reding.

Nat Forbes 74 said, "There is no reason why the one has to preclude the other." He also asked if a student would be going to the Committee on Committees' meeting when the request is to be presented. Forbes then proposed that two students be elected to attend this meeting, if they were given permission, as well as to attend the Undergraduate Life Committee meeting if the request is granted.

The Forum elected Nat Forbes and Larry Novins '74 to sit on the Undergraduate Life Committee. Also nominated were Jeff Schutz '74, Sherry Haydock '75, Liz Heun '75, and Dave O'Connor '74.

Forbes, explaining why he would like to attend the Trustees' meetings said, "The Trustees have an obligation to solicit student opinions, and they have failed. Therefore, the students have the responsibility to present their side of the case."

"In response to a question about how he would act toward the Trustees, Forbes said, "I'm not going to try to beat 'em over the head."

Novins said that he did have "sort of special interests" as a fraternity member. However, he was "very interested in talking with the Trustees." He added, "They don't have a very good idea of what's going on on campus."

Andy Reding made some changes to his Winter Term resolution before the Forum discussed and passed it. He explained that he did not view his resolution as the equivalent of the Educational Council's Winter Term proposal. Instead, he hopes it would show the problems in the Council's proposal. Reding added a paragraph to his resolution suggesting that the faculty table discussion on Winter Term until the October or November faculty meeting. He said that this would permit the preparation of a "comprehensive, well thought-out document," that would receive "commitment by both the faculty and the students."

Reding noted that this delay would also permit the Forum to look at the sociology poll on Winter Term.

Rick Eldridge '75, a member of the Educational Council, said that if the issue were tabled, "it will be too late," to put the new proposal into effect for next Winter Term. He added, "Practically from next September we'll be deciding internships."

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grievance committee rests on laurels

By BRAD GAY, Grievance Committee Chairman

The Grievance Committee has wound up this semester with a number of achievements. The library is now remaining open Saturday nights rather than closing at 5:00 p.m. as had been previously done. This grievance was brought to the Community Council, who in turn asked for the additional open hours.

Menus are now posted in Proctor and in the SDU's. Ice is now being put out at Proctor as well as the SDU's. And there is now a choice at Sunday brunch: french toast is served at Proctor while pancakes are served at the SDU's In the future, when pork or ham are served at the Chateau, sufficient notice will be given.

Although the Committee has had no success in reducing the $25 dollar car registration fee, the parking lots that are now dirt lots will be paved within the next few years. One lot will be paved by next September, and if possible they might all be paved by that date. As for plowing the fraternity lots, the agreement being worked out by the administration and the fraternities does include the provision that those parking lots will be plowed by the College.

After a year of waiting for materials, the new ride board has finally been completed. It is located across from the Proctor Information Desk and is organized into columns corresponding to destinations. This new ride board seems to be much more efficient. However, any suggestions for increasing the board's efficiency will be welcomed.

The Grievance Committee has had no success in solving the bus problem for the Snow Bowl. We have tried to hire the bus that was used last year, but the costs and therefore the charge to riders, were prohibitive.

The College doesn't have any busses or vans available during the winter, and the Mountain Club does not feel it can afford the risk of renting out their bus. Any suggestions for next year will be greatly appreciated.

The new field house tennis court sign-up is now done on a bi-weekly basis to prevent domination of the courts by a small number of people.

The outdoor basketball courts should be completed by next year.

In addition, the walk between Carr Hall and Battell Hall will be restructured to try to prevent the lake from forming there during rainy periods.

A large number of complaints have been processed about dorms, i.e., broken washing machines, ants, etc. In the future these grievances should go to the residents. They are responsible for the maintenance of the dormitories. Any resident not willing to report needed repairs should be reported to Pat Whit-

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the middlebury campus

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anastaplo speaks on race, law, civilization

By LISA ANDERSON

Last Thursday afternoon, George Anastaplo, Professor of Political Science and of Philosophy at Rosary College and Lecturer in the Liberal Arts at the University of Chicago, presented a lecture on "Race, Law, and Civilization." This title promised more than a limited discussion of the racial question in America, and Professor Anastaplo fulfilled this promise with a far-reaching lecture on the relation between Black Americans — and by implication all Americans — and Western civilization, what he called "the human question."

Professor Anastaplo began by noting the relation between civilization and humanity, which led him to the question of what it means to be human, or truly civilized. With the provisional answer that this must have something to do with the development of reason, we are led to consider the phenomenon of philosophy, something so rare that we know of only one civilization that has practiced it. The Western heritage, which began in Ancient Greece, can be distinguished from all others because of its unique relation to this unique human activity.

There is some difficulty in studying the Chinese heritage because of the problems with language and with texts, but we have discovered no one there who has come closer to philosophy than Confucius, who studied ethical problems but apparently never took the final step: the inquiry into the nature and the origins of things. Judaism, on the other hand, gives a systematic account of origins, but not of the natures of things. God is the cause of all things, their origin and their continuation. Nature, however, presumed an ordering principle apart from the will of an omnipotent god. Thus, Judaism — and Christianity as well — can be thoughtful, but not truly philosophic.

The Western tradition that began with the Ancient Greeks, then, is the one that,

photo by nicholas andros

George Anastaplo

by permitting the emergence of philosophy, has permitted men to fulfill their human potential. This rational inquiry into the nature of things leads to a realization of man's limits and his place in the natural order.

The question must eventually arise: How does this relate to the political status of black Americans?Simply this. Nothing better than the Western heritage can be found, for it is the heritage of all thinking men. Black Americans have no better place to go; for better and for worse, they are part of the tradition.

All men are at a different stage concerning their understanding of the racial question and of the human question. Professor Anastaplo decided that students of Middlebury College did not need to be told of the injustice of racism. Rather, we had to be educated about the human question. But two things stand in the way of this education. First, there is the common acceptance of cultural

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By GINNI JONES

George Anastaplo, Professor of Political Science and Philosophy at Rosary College, presented a lecture entitled, "Race, Law, and Civilization," in Munroe Lounge on April 25. The lecture was based on the writings of black Americans in **What Country Have I?**, edited by Herbert J. Storing.

"America is the principal custodian of the philosophic tradition," Anastaplo said, "If we lose our way, there will descend on man a new age of universal tyranny."

Anastaplo claimed that black American writers attempt to "rise above the American political tradition by recourse to cultures outside the West." He suggested, however, "They have nothing better to look to than what they find in Western culture, the heritage of all thinking men."

Western culture is superior to other cultures because "it permitted men to realize their human potential," according to Anastaplo. Only Western culture has "brought together the necessary conditions for philosophy to emerge," he continued.

The philosophic tradition had its beginning in ancient Greece. No other culture has allowed philosophy, Anastaplo said. Confucious "could not take that one step more that Socrates did take." Confucian thought is limited only to ethical questions, not a direct examination of the basis of life, according to Anastaplo.

Another culture which came close to having philosophy was pre-Christian Judaism. However, "They had an understanding of things, but not an understanding of the nature of things." Anastaplo said, "The notion of 'nature' assumes an order and an ordering principle independent of any will, human or divine," but pre-Christian Judaism relied upon revelation.

By looking at these cultures, the conditions for philosophy can be determined. Anastaplo said, "Civilization and civilized leisure are needed." Material development, language, and writing must be "far from primitive. A certain kind of poetry is useful, even needed, before philosophy can emerge," he added.

Political thinkers use philosophy as a guide to life. They are attached to a specific policy, Anastaplo said.

Political philosophers, however, "attempt to understand the nature of political things," according to Anastaplo. They think "not only about the best way of life, but also about the best possible regime for human beings."

Anastaplo continued, "It is only in the West that philosophers can find a home and have a chance of ruling, if not the city, at least the rulers."

The Human Question

"You are students who do not need to hear about the Negro question, but about the human question: what does it mean to be human?" Anastaplo said. He warned that restraint and an awareness of the issues are necessary to "remain able to discuss the issues fully."

The two major issues are "cultural relativism" and "the bad conscience of white man," said Anastaplo.

According to the cultural relativism argument, every people has a culture, and all cultures are equal. Differences do not matter. "In what sense are they equal?" asked Anastaplo. He claimed that they are equal only in "being there, in making possible the existence of the people." He added that the only way a culture could be inferior is if the people were dying off, according to this argument.

Anastaplo asked, "Does this refusal to distinguish between inferior and superior cultures on anything but the physical existence make sense?" He suggested that one culture brings out reason more than another. "That civilization is the superior which permits the highest level which reason can attain."

Anastaplo claimed, "To indulge in the fantasies of black studies is to deprive oneself of one's rightful heritage. He said that this heritage resides in the English language, and in philosophy itself.

"It is fashionable to hold that each perceives according to taste," Anastaplo said. This is the approach of "supposedly liberal intellectuals," who, according to Anastaplo, believe that there is "no basis to determine the value of cultures: they are relativistic as well as unpolitical."

Anastaplo said "If each soul needs its own peculiar curriculum," as some black writers have claimed, "this implies intrinsic superiority and inferiority." Anastaplo wondered, "If superiority is denied, why would one bother to change or complain?"

A part of the relativism argument is that there is a "white man's standard" which prevents white people from being able to judge other cultures. Anastaplo refuted this, saying "to settle for a second class culture simply to avoid another's culture is a form of slavery."

W.E. Burghardt DuBois had an "abhorrence of servile imitation of the Anglo-Saxon culture," according to Anastaplo. However, Anastaplo said this servile imitation is not the same as a "disciplined dedication to the best."

Whites' Bad Conscience

Anastaplo said the successors of DuBois were "plagued by some misconceptions." One of their problems was a deterioration of language which came as a result of the second major issue: the bad conscience of the white man.

Anastaplo said that if the relativism argument is true, white men should not have a bad conscience. He added, however, that the bad conscience argument hurts everyone. It results in "a reluctance to make proper use of the law."

Anastaplo continued, "The spectacular tends to be more attractive," expecially with the mass media. Therefore, people

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new dorms: ready or not

By BARBARA KRITCHEVSKY

According to College officials and the building contractor, there is a possibility that the two planned residence halls will not be finished by the time classes start in September. The builders are encountering a delay because they must receive governmental clearance before construction may proceed.

Daniel Tully, the architect who designed Fletcher Field House, is constructing the new residences. Tully explained, in an interview with Chris Graff '75, that before they can receive permission to build, the contractors must design the buildings "in every single detail and in all respects for governmental review," in accordance with Act 250.

Carroll Rikert, Treasurer of the College, stated, "Plans complete enough for us to know what the dorms will provide in the way of accomodations have been drawn." These plans however, do not contain all the information the planning commission needs to grant clearance, according to Act 250.

In order to receive permission to build, Tully stated, the plans must include complete information on cabinets, lighting, plumbing, "and all the details of windows and doors." These plans are not yet completed

Tully said he generally operates by a plan he calls "simultaneous operation," which "allows two things to happen at the same time." According to this plan, construction begins while the interior plans are still being designed, and there is shorter "exposure to the calendar clock."

Tully stated that the necessity of receiving clearance under Act 250 makes "simultaneous operation" impossible.

It is difficult to say how far the construction schedule will be set back, according to Tully. "It will certainly reflect a delay." He added that the contractors were trying to speed up completion of the plans.

Tully continued that he was originally planning to break ground by April 15. The builders cannot "get near the site," however, until they have all the necessary approvals. Now, the date of completion "will not be as freely secured in September as we once thought it would be."

"It's possible, but now it's only remotely possible, that we'll have the buildings done by the originally scheduled date," Tully noted.

Mr. Rikert would not comment on when ground was originally supposed to be broken. He also refused to estimate the date of the residences' completion. "You can't have a guarantee of when a building will be done," he said, because there may always be circumstances beyond the builders' control. "It's like asking a woman when she's going to have her baby," he noted.

"I don't know that there's a delay," Rikert added. "They may be ready in August."

According to Mr. Rikert, "We knew from the beginning that this was the picture, and we very well could have delays with the Act 250 requirements."

Mr. Rikert stated that every effort is being made to complete the new

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The Campus is pleased to announce that its work will be carried on next year by:

Barbara Kritchevsky '77	Editor-in-Chief
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Berger and Dry on Impeachment

By MURRAY DRY
Department of Political Science

Impeachment: The Constitutional Problems, by Raoul Berger, Studies in Legal History (Cambridge, Harvard University Press, 1973). 345 pages. $14.95.

the middlebury campus

Impeachment is the second of three important works on American constitutional law that Raoul Berger, Charles Warren Senior Fellow in American Legal History at Harvard Law School, has published since 1969. The first book, **Congress v. the Supreme Court**, focuses on two issues: the foundation and scope of judicial review, and whether the congressional power, under the exceptions clause of article three, restricts the Court's appellate jurisdiction, and thereby limits the Court's review of constitutional questions. Berger finds solid support for judicial review and "no indication whatever that the Founders conceived the 'exceptions' clause as a check on the Court's constitutional decisions" (p. 336).

In his third book, **Executive Privilege: A Constitutional Myth**, to be published by Harvard this month, Berger examines another subject of current interest, which he has written about in law review articles. The title suggests his position: the president possesses only those powers explicitly enumerated in the Constitution plus whatever powers and/or privileges Congress may choose to delegate to him. Berger presented his strict construction of exectuvie power before the Committee on Foreign Relations during hearings on what became the War Powers Resolution of 1973. "But for the power to 'repel sudden attacks' on the United States or to direct a war once begun by Congress, **the entire war-making power was vested in Congress.**" (emphasis in original)

Professor Berger opposes unrestrained power from any source. Hence in chapter two of **Impeachment**, which is must reading for anyone interested in understanding the current impeachment debate, he argues that the term "high crimes and misdemeanors" has a restricted meaning, which is not, however, limited to indictable offenses. In chapter three he argues that if the Senate's conviction is based on a non-impeachable offense, the Supreme Court has the power to review the Senate's judgment. I shall limit myself to his discussion of high crimes and misdemeanors and his more recent argument, in the January, 1974, **Harpers**, in favor of impeachment of President Nixon.

The language used by the framers of the Constitution reveals their dependence on English law (p. 54): "The President, Vice-President and all civil officers of the United States shall be removed from office on impeachment for, and conviction of, treason, bribery, or other high crimes and misdemeanors." (Article II, section 4) Since treason was narrowly defined in the Constitution and the English common law definition of bribery was incorporated into a statute (p. 76, note 118), the only remaining question is the meaning of high crimes and misdemeanors. President Nixon has argued that he can be impeached only for a serious criminal offense.

Blackstone and two other authorities whom Berger cites took the view that "no impeachment will lie except for a true crime in a breach of the common law or statute law in which would be the subject of indictment" (Theodore Dwight, quoted by Berger at p. 56). Berger responds: "It is quite clear that the Dwight view has not won the assent of the Senate in impeachments for 'high crimes and misdemeanors,' for in a succession of 'guilty' verdicts it has tacitly 'settled' that impeachment lies for nonindictable offenses." (p. 56)

The Senate's verdicts concerned judges and not presidents, however, and Berger notes that the founders were mainly concerned with impeachment of the executive, adding "all civil officers" later. He concludes that "high crimes and misdemeanors should therefore be given a stricter definition when applied to the President." The founders emphasized "great offenses" since "removal of the President must generate shock waves that can rock the very foundations of government . . . " (p. 91). Furthermore, "if the President brings disgrace upon his office by a lesser offense, for example, by openly associating with notorious corruptionists, the people can remove him at the polls." (p. 92).

Berger does not leave it at the Senate's action to establish his definition. In England, impeachment was "essentially a political weapon" whereby private persons would bring grievances to the House of Commons against officers of the Crown (pp. 59-60). Blackstone agreed with this since he recognized a division between political crimes against the state and private wrongs. Furthermore, "at the time when the phrase 'high crimes and misdemeanors' is first met in the proceedings against the Earl of Suffolk in 1386, there was in fact no such crime as a 'misdemeanor'. Lesser crimes were prosecuted as 'trespasses' well into the sixteenth century, and only then were 'trespasses' supplemented by 'misdemeanors' as a category of ordinary crimes" (p. 61).

Berger concludes that high crimes and misdemeanors "appear to be works of art confined to impeachments without roots in the ordinary criminal law and which . . . had no relation to whether an indictment would lie in particular circumstances" (p. 62). Berger quotes several impeachment charges to show that the conduct was not " 'criminal' in the ordinary sense." The impeachment proceeding was criminal in England, because "conviction was punishable by death, imprisonment, or heavy fine" (p. 67). (The Americans limited the punishment to removal from office.)

Turning to the American scene, the key question is not whether impeachment is limited to indictable offenses, but how to apply precedents from England's parliamentary government to America's separation of powers. According to James Wilson, as quoted by Berger, "impeachments are confined to political characters, to political crimes and misdemeanors, and to political punishments" (p. 75). In the Convention, George Mason first suggested impeachment for "maladministration," but Madison objected to its vagueness, so Mason substituted "high crimes and misdemeanors." Did the Supreme Court's finding, in 1812, that there was no federal common law of crimes mean that Congress had to define, by statute, impeachable offenses? Berger reminds us that the Senate has not embraced this interpretation, but once again this evidence refers to their conviction of judges, not presidents. Can one not argue that the seriousness of removal of a president by impeachment dictates a clear statute of an impeachable offense?

I pass over Berger's discussion of impeachment as a noncriminal proceeding — "the separation of removal from criminal prosecution poses the problem of double jeopardy unless the removal proceeding is read in noncriminal terms" — with which I agree, in order to consider his view of the great offenses for which presidents are impeachable. References are made to receiving a bribe, sheltering a suspicious person, summoning only a few states to consider a treaty, and abuse of trust (p. 89). Berger does consider open association with "notorious corruptionists" grounds for impeaching a president (p. 92). The evidence suggests that a clear and serious breach of trust, a

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Review: The Genteel Populists

The Genteel Populists, Simon Lazarus. Holt, Rhinehart, and Winston. 1974. ($8.95), 303 pages.

Reviewed by GREG DENNIS

When Ralph Nader had finished reading Washington attorney Simon Lazarus' **The Genteel Populists**, he called Lazarus to let him know how bad he thought the book was. This is not surprising, in light of the blasting which Nader, John Gardner, and their associates get in this, Lazarus' first book.

The objurgatory title is reminiscent of George McGovern's comment about John Lindsay, to the effect that "Lindsay is the only populist who plays squash at the Yale Club." In reference to Lazarus's book, McGovern's quip is doubly ironic, because Lazarus worked for several years under Lindsay and Bess Myerson, as executive director and general counsel to New York's Department of Consumer Affairs.

There is little doubt that Lazarus's book is an important one, yet its high price and occasionally dense prose will scare off many potential readers. If for no other reason, **The Genteel Populists** is significant because it is the first comprehensive attempt at analysis and criticism of the new wave of American populism evidenced by environmental concern, the drive for consumer protection, and demands for new curbs on corporate power.

Lazarus is best when he is dealing with the politics of what he calls the three waves of American populism. The first of these began in the late 1890's, in response to a wave of company mergers in that decade, and petered out after the election of 1912. The second wave was the New Deal, in which government regulation of industry was seen as the best way of insuring democratic control of the nation's productive resources. The third of these, in which Lazarus has his roots is happening today.

His account of early American populism is somewhat lacking in that there is little mention of its agrarian roots and landmarks like William Jennings Bryan's "Cross of Gold" speech to the 1898 Democratic Convention. By focussing only on the Progressive aspect of the period, Lazarus attempts unsuccessfully, to place this first wave in a continuum with the second and third waves, which are similar to each other. In doing so, he has followed the lead of revisionist historian Gabrial Kolko, author of **The Triumph of Conservatism** and a teacher of Lazarus' at Harvard. The link between the first populism and its later forms can be established as Kolko does, but not as facilely or directly as Lazarus seems to think.

In the middle sections of the book. Lazarus draws disturbing parallels between the shortcomings of New Deal legislation and those of legislation proposed by Nader and his associates. The analogy is well developed in the book, but its basic claim is that the "New Populism" and the reforms of the New Deal are both attempts to establish a "grand design" for democratic control of corporate power. Such a design, it is argued, is impossible to implement because it provides, paradoxically, too general a mandate for regulatory agencies to act in the interests of the general public. Lacking this direction, the agencies stagnate in traditional bureaucratic ruts, are easily subverted by industry, and soon develop a cozy relationship with the industries they were designated to regulate.

As Lazarus observes, contemporary populists have a schizophrenic attitude toward big government. They distrust it because of its size and unresponsiveness, yet they are inextricably drawn to it as a means of curbing corporate power. And once they are sucked into believing in government regulation on a grand scale, the populist design proposals which retain the inherent weaknesses of the old Progessive and New Deal reforms.

Lazarus introduces two new concepts which should prove helpful in understanding contemporary politics. One of these he terms "the pageant of reform," which is necessary to stir public interest in issues like consumer protection and the abuse of corporate power. "Media events," press conferences and public hearings are all part of the pageantry which aims at creating a general awareness of public-interest issues. The second of these is Lazarus's concept of the "ideocracy," important because it provides the "verbal dimension" of public affairs, the language of political discourse and the material with which historians will later work. The ideocracy, which Lazarus sees as playing a crucial role in the recent successes of public-interest advocates, is unique in that it cuts across the traditional distinction between the general public and those in government. It is comprised of speechwriters, top-level bureaucrats, scholars, and journalists, all of whom are powerful by vitrue of their capacity as writers about ideas.

I began to read **The Genteel Populists** skeptical of its thesis and wary of anyone who dared whisper a harsh word about Ralph Nader, yet I think now that there is much to be said for Lazarus's analysis of the new populism, and its shortcomings. In addition to the above, both the sections on New Deal populism and those in which the author draws from his experience under Bess Myerson and as legal counsel to FCC Commissioner Nicholas Johnson are valuable in pointing out the limits of legislation-oriented reform.

But there are things about the book which are unsatisfactory, despite its undeniable strengths. The first of these is the language, which is lucid when Lazarus is discussing particulars but is rather muddled when he retreats to generalities like the following: "Once again, the notion is abroad that uncontrolled aggregations of power and remote elites have shut the people out of the process of governing and have fashioned policies inimical to the public interest."

My second objection is perhaps attributable to the title of the book, which refers to populists instead of populism. I was hoping to find short biographies of each of the major populist figures today, which are not included. The book suffers from this omission. One has the feeling at times that Lazarus sees politics as made by things like "trends" and "pressures," rather than by men and women.

Most of the book is written in a somewhat personal tone, yet only in the last few pages does Lazarus give the reader a glimpse at how he really views the public-interest work begun by Ralph Nader. The author's

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Review: Fear of Flying

Fear of Flying, Erica Jong, Holt Rhinehart & Winston, 340 pp. $6.95

By THOMAS TEICHOLZ

Fear of Flying is Erica Jong's first attempt at a novel, after the successful publication of two volumes of poetry, **Half-Lives** and **Fruits and Vegetables**. Her poet's eye for detail and her agile use of language in itself make worthwhile reading. The novel, which is witty, bawdy, and at times sad, is the story of Isadora Wing and her search for her own identity as a poet, a Jew, and a woman. As we find out on her odyssey of mishaps, the road has been all uphill.

Isadora is a intellectual and highly sexual woman who knows the benefits of a good lay and a woman's power over a limp dick. She is the author of a collection of poems described as "masturbatory and Exhibitionistic." As the novel opens, Isadora is aboard a plane with her husband Benett, a Freudian psychiatrist. They are "en route to the Congress of Dreams," a Vienna psychoanalytic conference.

In Vienna, Isadora meets Adrian Goodlove, a Langian psychiatrist. Adrian turns out to be the incarnation of one of her sexual fantasies, "The Zipless Fuck."

"The Zipless Fuck" is a stranger met on a train, the man waiting under the bed, the ultimate of one night stands. "The Zipless Fuck," Isadora/Erica explains, "was more than a fuck. It was a platonic ideal. Zipless because when you came together zippers fell away like rose petals, underwear blew off in one breath like dandelion fluff."

Adrian and Benett begin a tug of war for Isadora. Adrian offers a totally free relationship in the form of an existential jaunt through Europe in a Triumph sportscar. Benett, rationalizing, leaves Isadora to make her own decision, all the while extolling conubial bliss.

The necessity for a decision crystalizes Isadora's conflict between body and mind, the one craving love and sex, security and sex, and protection and sex, and the other desiring complete freedom, total liberation, and the power to write.

Isadora choses the bohemian jaunt, but while sleeping at roadsides and camping grounds and swapping with other couples and getting drunk, Isadora indulges in a series of flashbacks, in order to gain a perspective on her life.

She recounts to us her experiences with her family, who celebrated the winter solstice and vernal equinox instead of Christmas and Easter or Hanukah and Passover. We learn of her mother, who loved her children but would occasionally remark, "If it weren't for you I'd be a famous artist;" of her grandfather, the Marxist who turned to orthodox Judaism in his eighties.

We hear of her brainwashing—how she repented for being finger-fucked by her high school boyfriend, how she learned there was a good orgasm (i.e. vaginal) and a bad one (i.e. clitoral), and how she came to the conclusion that:

"It didn't matter whether you had an IQ of 170 or an IQ of 70, you were brainwashed all the same. Only the surface trappings were different. Only the talk was a little more sophisticated. Underneath it all you longed to be annihilated by love, to be swept off your feet, to be filled by a giant prick sprouting sperm..."

We read of her oldest sister Randy, who married an Arab, lives in Beirut, believes that "people of superior genes (i.e. her husband and herself) shouldn't use contraception" and advises Isadora, "Stop writing...have children...it's so much more satisfying;" of her first husband, the Columbia intellectual who had to be put away for trying to walk on the Central Park sailing pond; of the graduate school professor who screamed at Isadora because she wanted to write satire instead of criticising it; of her time spent in Heidelberg working for a local newspaper editor who tells her, "We loved Hitler."

Isadora fears flying, and slowly we come to the realization that her phobia is a manifestation of a need for security. Her fear has been generated by a society (add in male-oriented if you must) which has not allowed her to become a whole person. Isadora has in psychoanalysis since age thirteen, but none of her shrinks, including her husband, seem to understand or reconcile her conflicts. It is only after having risked her marriage and possibly her own career, and realizing that despite all her feminist rhetoric she needs male companionship (Simone de Beauvoir and Sartre), that she loses her fear. Once she knows herself, Isadora can come to grips with herself.

The novel is modelled after the 18th century pattern of the picaresque novel. Isadora Wing, though, is no naive Candide. Perhaps she is an aware 20th century woman counterpart to Voltaire's hero (to be contrasted with Terry Southern's male-stereotyped Candy).

Isadora has been brought up to believe that marriage, like the Baron's chateau in **Candide**, was the best of all possible worlds. "It is heresy," she proclaims in the opening chapter of the novel, "in America, to embrace any way of life except as half a couple." In Vienna she is led away from her husband, yet at the end of the novel she returns to Benett. Jong makes clear, though that this is no cop-out. Marriage to Benett is certainly not the Cinderella world she once thought it would be. Isadora has achieved her own personal "liberation" and knows as Candide did that "it is necessary to cultivate your Garden."

Review: Heilbroner's human prospect

Robert Heilbroner, An Inquiry into the Human Prospect, W. W. Norton, 1974, 150 pages, $5.95.

By JEFF WIEAND

This book raised a few eyebrows last January when it was published in its entirety in The New York Review of Books.

The **Inquiry** is best described as a popular book and one intended to inspire action. The beginning is reminiscent of the **Communist Manifesto**: "There is a question in the air, more sensed than seen . . . Is there hope for man? The book's straightforward, easy-going brevity can be attributed to the fact that Heilbroner wants to reach the largest possible audience with the worst possible story — that civilization as we know it is in big trouble and that the human prospect in general will be a pretty grim business.

Heilbroner is not the first in recent times to suggest that man may shortly get kicked in the teeth. Orwell, Huxley, Ayn Rand, Nevil Shute, Paul Ehrlich and various and sundry scientists, Marxists, and Christians have been evoking a future full of totalitarianism, eco-catastrophe, and Armageddon. But Heilbroner does not so much intend to tell us a new story as to reveal our repressed fears about the future, to show that they are justified, and to dissolve both our unwillingness to rationalize the future and the perverted pleasure we sometimes take in finding that man is going to get what's coming to him. We already know what the human prospect is, but we need somebody to make us face up to it. Heilbroner succeeds because he foregoes abstractions and one-dimensional perspectives, and insists instead on a comprehensive outlook based on statistical projections and common sense.

Heilbroner argues that certain "external" problems — environment, scarcity, population and so on — are going to overload our political and economic systems in the very near future. Since these systems are at least partly to blame for the problems themselves, and since the problems will come on so quickly and be so fundamental to the systems, they will have a limited capacity for effective response.

The external problems themselves, even if familiar, are staggering. While within two generations we can expect the population of the developed countries to stabilize at about 30-60% of its present level, the population of the underdeveloped world within the next century, will, if present trends are maintained, increase from 2.5 billion to something like 40 billion.

This growth will be virtually impossible to check. "Even if the underdeveloped countries were to achieve a zero population growth level by the year 2000, 50 years later they would nonetheless have increased in size two and a half times." Although we can't feed all these people, they and their increasingly totalitarian governments can be expected to demand that we do something. These demands will become particularly persuasive as the developing countries attain nuclear capability — which Heilbroner believes is very likely. The world will quickly become polarized between "haves" and "have-nots" and violent measures on the part of the former may be needed to restrain the latter.

The "miracle" grains which are sometimes advanced as a panacea for projected food shortages require large quantities of fertilizer and water, and seem to be susceptible to disease. Heilbroner quotes Ehrlich on fertilizer: "If India were to apply fertilizer as intensively as the Netherlands, Indian fertilizer needs alone would amount to nearly half the present world output." Fertilizers, in any case, are already a prodigious environmental problem—as are insecticides.

Another major contention of Heilbroner's is that we are rapidly approaching the finite boundaries of industrial growth. Industrial expansion is inconceivable without ever-increasing quantities of resources, which are running out, both because we are using them up (e.g., natural gas) and destroying them (e.g., Lake Erie). At the present rate of expansion we will require " a volume of resource extraction thirty-two times larger than today's" in about 50 years. These figures are for the developed countries; we have to remember that the rest of the world also claims a right to industry and the "good life" that it's supposed to entail.

Moreoever, the atmospheric heat generated by industry at its present growth gradation will, in 150 years, be so intensified that unless industrial expansion stops the earth will be too hot to live on. (Yet we capitalists need expansion to maintain our standard of living and to extend it to the underdeveloped world.)

Heilbroner discusses capitalism and socialism from a historical perspective and estimates that because both rely heavily on industry, both will eventually face the same problems in a world where the wealth gets shifted around a lot. "Thus, **whether we are unable to sustain growth or unable to tolerate it**, there can be no doubt that a radically different future beckons . . . the present order of society must change. In place of the long-established encouragement of industrial production must come its careful restriction and long-term diminution within society. In place of the prodigalities of consumption must come new frugal attitudes. In these and other ways, the 'post-industrial' society of the future is apt to be as different from present-day industrial society as the latter was from its pre-industrial precursor."

Our judgment of how man will react to his dismal external prospects is to be made not only in the context of his political and economic institutions, but fundamentally in terms of his "psychology."

Here Heilbroner starts playing with Freud and company, but he is really only looking around for some theoretical framework to hand common sense notions on. (Common sense is probably worth more under the circumstances than ideology anyway.) These notions are realistic: man may prevail, he may do the right thing—but it isn't likely; he hasn't been known to do so in the past. Man will have to depend on just how much he can sympathize (identify) with his fellow men, and the question is always how far this identification will extend.

In other words, if we can be rational and sympathetic, everything will be alright. On the face of it, this contingency is so unlikely that it seems silly to mention it. But not to mention it is to give up the ghost, to consciously create the fate we abhor. It would go along with saying things like "Let them eat cake" and "Apres moi, le deluge." and similar things reputed to the beheaded patricians of the ancien regime.

The point is, says Heilbroner, can we summon the "will to survive" without resorting to Fuhrers, F4-11's **soma** and the rest of it? This responsibility extends to intellectuals, whose ivory tower disputes look trivial, sterile, and even dangerous as the world everywhere rots. But Heilbroner goes too far when he suggests (p. 26) that survival must be bought at any price — even if it means 1984. On such a view we may be unwilling to risk anything, and instead take what is surely the safest course: universal fascism.

A letter in April 26 issue of the NYR suggests that Heilbroner's faith in the efficiency of totalitarianism is misguided. Fascists, after all, usually turn out to be overly irrational and dogmatic, and they probably wouldn't show the "responsiveness and openness to learning and corrective feedbacks" that future problems will require. Heilbroner does not really answer this objection in his response, but he plainly believes that whether or not authoritarianism constitutes a pragmatic solution, it will probably be the way things will go.

So Heilbroner is not particularly optimistic, and there is no visible reason why he should be. But ostensibly he is too much of a humanist to resign himself to the worst. His book is important and provocative and deserves a wide audience.

Our Town's Balcony

By SETH STEINZOR

The text, of course, is what you do to it; or:

David Kester has a sensuous, finely chiseled face. A thirteenth century sculptor might have carved such a face on his Saint Sebastian. The statue would have been hidden away as blasphemous. David Kester has a gentle strong, cultured voice, the kind of voice that pardons you in your dreams. These are the face and voice which director Teush has given the Stage Manager in "Our Town," the first things we see and hear, suspended in blackness and wreathed in a cloud of pipe smoke. Hardly the homespun provincial one expects. Later, the same face and voice appear as Irma, headmistress of Genet's House of Illusions. We are watching neither "Our Town" nor "The Balcony" but rather an amalgam of the two.

Heavy use is made of the device of doubling roles. Practically every major character in "Our Town" reappears transmogrified in "The Balcony," Rebecca Gibbs, the little girl who said that the thing she loved most in the world was money, returns as a whore named Carmen who keeps the brothel accounts. Carmen at one point petulantly kicks Irma in the shin, just as Rebecca did her brother George at the breakfast table.

George himself appears as one of the brothel's clientele, a fake Bishop. He hears the pornographic confessions of a whore who had in "Our Town" been Mrs. Soames, town gossip. A bit later, the whore who was Soames traumatically deflowers the double of the suicidal "Our Town" drunk Simon Stimson with a whip. Editor Webb becomes a masochistic homosexual who likes to masquerade as a Judge. Both Editor Webb and the Judge are epigrammatic, articulate, and philosophically inclined. Finally, soda-shop proprieter Morgan becomes the pimp Arthur. Just as Morgan was frozen out of a lovers' conversation between Emily Webb and George Gibbs, so is Arthur snubbed by Carmen and Irma. Irma tells him that he must go for a "session" as a corpse. When we next see him, it is back in our town's graveyard, in Grover's Corners, New Hampshire.

All of this takes place on a cruelly raked stage, practically bare except for six chairs. It is impossible to hide anywhere on that stage. Scene changes are accomplished largely through lighting, which in "Our Town" tends to the russet and nostalgic and in "The Balcony" leans towards the bizarre. The lighting throughout is intelligent and supportive, powerful but unobtrusive.

But the chief burden of maintaining our interest rests upon the actors. It is a tribute to them that they hold the audience fascinated for the better part of three hours, failing only with an occasionally clumsy or ill-conceived mime. Other than that, they are generally inventive and convincing.

It would be silly and false to single out anyone for special mention. However, several fine moments are provided by Kathi Paton's evocative reading of the last section of Molly Bloom's soliloquy at "The Balcony" 's outset; Sue Katz' agonized wail immediately prior to the intermission; the bashful interchanges, so staccato as to be almost telegraphic, between Alice Simon and Peter Wallace as Emily and George; Myers' admirable refusal to let a thick Maine accent intrude upon the depth of his character study; the new meaning Cathy Baldwin as Carmen gives to petulance; and on and on, "but I shan't recite the whole list."

The direction also is clean and resourceful, with little of the gimmicky or facile cleverness that so often have marred Teush's other efforts. It plays very heavily upon the rhythms in its two texts, building slowly with many fits and starts through the first two acts of "Our Town" to the chaotic polyrhythms of "The Balcony."

After "The Balcony," a strange thing happens. All energy has been burned away and dissipated, and so the third act of "Our Town" proceeds at a nightmarish, stretched-out half-pace. This could be deadly. But the audience is now held by a different kind of tension than the normal one of suspense or energy, one arising from the reverberance of opposing but interrelated concepts. "An audience normally walks out of "Our Town" with a shit-eating grin," said Dick Forman, Wright Theatre Technical Director. The audience leaves this performance confused and troubled, full for a change, not with entertainment but with thoughtfulness. And that, I think, is as it should be.

I have neither the space nor the time--nor, really, the inclination--to launch into a critical exegesis of the relationship between "Our Town" and "The Balcony." Firstly because that relationship is so complex as to be definable largely in the eye of the beholder. Secondly, because to do so I would be forced to regard "Our Town" and "The Balcony" as two separate texts, and as such they really have nothing to do with each other. Teush's production welds them into one dynamic unit that partakes of both while being determined by neither. For example, let's take the six chairs onstage throughout the performance. Since they constitute practically the entire set and most of the props, they become through the course of the evening invested with a certain metaphoric character. James Hurley's relationship to them as Arthur, the pimp in "The Balcony", is exactly the same as his relationship to them as Mr. Morgan the soda-shop man in "Our Town."

"Our Town," despite or perhaps because of its mawkishness and contrivance, is an effective play, full of certitude and a species of spiritual uplift. You can almost hum it on the way home. "The Balcony" is a mordant heap of bitterness and mockery whose main theme is that all of our social roles are, in one sense or another, as illusory and degrading as that which passes between a whore and her john. The two plays in conjunction speak to a seldom-tickled ambivalence deep down somewhere behind our eyeballs. Together they titillate each part of us in turn, from our normally-hidden taste for sentimentality to our carefully-cultivated cynicism. As a friend of mine once asked, can you stand the contradictions?

The Judge in "The Balcony" observes at one point that "if you are a fake thief, then that makes me a fake judge." Likewise, the actors, director, and crew of "Our Town/The Balcony" triumphantly affirmed their production as fake life playing to an audience whose lives are fake theatre. I am a fake critic, a judge weighing falsehoods in my dimestore scales. And, though I am denied the possibility of meaningfully doing so, I shall presume to say that this play was in all respects one of the best things that I've seen at Middlebury.

photo by mike metz

photo by mike metz

Maggie Bell: "Queen of the Night"

"Queen of the Night", Maggie Bell. Atlantic Records #SD7293.
Reviewed by THOMAS TEICHOLZ

Though Maggie Bell has been widely acclaimed as Britain's top female vocalist, she has made no significant impression in the United States. Her newly released solo album, "Queen of the Night," which coincides with an American tour, might just send the little girl from Glasgow straight to the top, and deservedly so.

"Queen of the Night" is a singer's album. Each song has been maticulously chosen and the sheer power of Bell's voice, while carefully pointing out its subtety and control. The material, which ranges from high camp to blues and rock, is all handled well and unpretentiously. Many songs like Ringo's "Oh My My" and Ralph MacDonald's "Trade Winds," which could easily have been overdone (a la Midler) and sung as pop oddities, are instead played straight.

There is an aura of sobriety which pervades the album and which seems to say: "This is an important album."

The album is produced by Jerry Wexler and Antisia Music. Wexler is the most successful producer of female rock vocalists, while Antisia Music's credits reside with such stars as Roberta Flack and Aretha Franklin. The executive producers are Mark London and Peter Grant, two former members of Maggie's old group, Stone and the Crows.

Stone and the Crows in many ways held back Maggie's career. Although the group could easily pack any of London's concert halls with their strong following, they never made any "hit" records. In the studio they were out of place, and their four albums, three of which were released in the U.S., always gave the impression that they would be much better in concert. In concert, Stone and the Crows were stimulating, but their range was limited, and one always felt something was lacking.

On this album, Maggie is accompanied by some of the best New York soul session men: Cornell Dupre, Hugh McCracken, and Richard Tee. The back-up men are so good in their own right that Bell confirms her talent by besting them. Sometimes though, as on J.J. Cale's "After Midnight," the musicians steal the show.

Stax Record's Sweet Inspirations, who help out on the background vocals, round out the album's sound and deserve special praise. More than any instrument, they serve to accompany and/or counterpoint Maggie Bell's voice.

Comparisons with Joplin and Aretha Franklin are inevitable. Ever since Janis Joplin's death, there has been a void in the rock world many have been eager to fill. Although Bell's voice is much smoother, the sheer power and down to earth feeling in such songs as "Caddo Queen" and the title tune "Queen of the Night" cannot help but excite Joplin necrophiles. Bell, by the inclusion in the album of Penn-Oldham's "A Woman Left Lonely," which appeared on Joplin's "Pearl," is meeting the challenge. Joplin's rendition of the song relied on her pure energy, and the lyrics conformed well to her tragic image. Bell's version, which owes a great deal to Janis, is far more sensitive and controlled. Bell seems to be saying: "No matter how you want me to play the game, as a Bessie Smith or a Janis Joplin or an Aretha Franklin or anyone else, I'm going to sing like Maggie Bell, and you can call it what you want."

There has been so much effort and attention put into the album, and with such positive results, that my only qualms reside in the fact that this is going to be a hard act to follow. If Maggie Bell does manage to live up to the promise of this premiere effort, there certainly will be no holding her back.

editorial

Impressions

As this is our last editorial, perhaps we will be excused for not commenting upon a particular issue, but rather summoning up our diffuse personal impressions of this place, and of our year with this newspaper.

The relentless pace of *Campus* work and studies have pushed the year by us at a startling rate. May already? Was it as long ago as last fall that we were trying to make sense out of the Special Committee's report? How guilty we felt as we tried applying our limited reason to opposing change in our stodgy cirriculum. Even now we cannot feel certain that we were not speaking against revitalization and progress.

We would have been more abashed that our warnings of a Winter Term crunch turned out to be baseless had not a larger issue arisen. During January, one of our editors began to receive vehement criticism concerning his irreverent column. A few private letters to him from key administration defenders soured him toward further public expression of his views. At this time our co-editor revealed a letter she had received a month previously from a respected history professor here gently commenting on her editorial and superciliously referring to ours as "rather foolish." This low sneer, denigrating us behind our back, so to speak, added to our January problems. Another slash at the newspaper's spirit occurred soon after when we were intending to publish the list of honorary degree candidates. We took quite a bruising in our phone conversations with one of the deans over this issue, when we were forcefully informed that publicizing the list was not "College policy," leaving us to try to imagine the terrors of Old Chapel's wrath, should we disobey. Our imaginations convinced us: we did not disobey.

After our January thrashing, it took some effort to gear up for spring. It's still too early for retrospect to be clear, but perhaps we were wrong in neglecting the fraternity issue and the Winter Term controversy. We simply could not contain our disapproval of nuclear power plants any longer.

Another "uncontainable" is our general idea of What's Wrong With Middlebury. The problem is manifested in the isolation of the three college groupings, students, faculty, and administration, unto themselves. We cannot believe that this is normal, and we feel that the college experience would be greatly enriched and personalized if the College community was less stratified. The source of the problem may lie in a student body that is interested only in itself, but we doubt this. It may lie in a faculty which is so busy teaching classes that individual students are a secondary concern, but this too we know to be false. We trace the problem to Old Chapel where we think the tenor of interactions between College groups is a by-product of "College policy."

We have attempted to be very sympathetic this year toward the College's concern for anything approaching the business sphere of the administration. Realizing the fragile financial base of the College, we have tried to be deferential of the importance of the Trustees and those who support this institution. We found that a voiding college business was the path of least friction with the administration. A college administration has to be balanced between financial affairs and education. Our concern is that the present growth-oriented administration concentrates so fully on attracting funds, physical plant expansion and the financial health of the College, that it has little energy left for building meaningful ties to the faculty and the student body. We cannot be certain why, but we think this is a key to the disunity of the College community.

Old Chapel's policy of disrespect for students and faculty, that is, its ignoring of these groups, is not quite all-encompassing. The exception is the figure-head of the administration, the Dean of the College. We have appreciated his lively interest in our doings, as it gave a human personality to the otherwise faceless workings of Old Chapel. That a single man should represent the entire administration has to be a tremendous order, and we wonder if the Dean of the College has felt the strain this year. Perhaps when Dean Turner returns next year from leave, relations will improve.

And lastly, the *Campus* will be the work of new hands next year. We wish them luck and bid them do their best, as we have tried.

CL

Letters to the editor

To the Editor:

In re of a letter published last week:

My dear Ms. Dennis:

In so far as the need to support worthless causes, we are in complete agreement. My cause, for these days we all must have our own cause, is the suppression of self-righteous assholes. Ergo this letter. But to the issue, yes?

I realize that radicalization and consciousness-raising are in order. The **Campus**, being in many ways the penile voice of Middlebury--that seething hotbed of male chauvinism (if I may so ejaculate)--has oft been at fault, though this is quite surprising considering the predominance of female news writers. Change has many tools and satire is one of them.

The **Compost**, in its own "gentle way", points out to all of us many faults within our own little world. And yes Karen there are Foosball groupies. The term "Groupie" has long since transcended male/female connotations. I understand there are other female foos players than yourself, and if you have been chosen as a more obvious hanger-on, perhaps the **Compost** made a mistake. But Game room groupies are in abundance, especially in the general area of the Foos table and for you to rear up on your verbal facilities and spew out such a letter is indeed intolerable.

You ask the **Campus** staff to keep their prejudices to themselves. I ask you to do the same. In the future, try and keep your clitoris out of the way of humor.

One last thing:

It is Spring. Middlebury greens again. The winds of change howl. Inhale the fresh air. Gaze at the mountains. Observe the birds and beasts of the realm.

Peace and Love.

gnossos pappadoupolis
(name withheld)

To the Editors of the Compost

I for one would be delighted to spend an evening with Sandy Martin.

An Anonymous Senior Woman
(Name Withheld)

To the Editor:

There appeared in last week's issue of **The Campus** several comments regarding ROTC which I, as a senior member of that program here at Middlebury, felt should not be permitted to pass without comment.

First, Mr. Seth Steinzor, displaying his usual rational tasteful and restrained literary style, referred to ROTC as "such shit" and stated that it is a "program for **training hired murderers.**" I find it difficult to refute his arguments, since as yet he has not propounded any. It is entirely possible that Mr. Steinzor possesses carefully considered and logically defensible opinions regarding ROTC.

However, if he insists on presenting them in such a scurrilous manner, unsupported by any evidence or by even a sentence of rational argument, he cannot expect very many people, especially those who may hold differing opinions, to take either him or his pronouncements very seriously.

In a second letter, **Campus** News Editor Nathaniel Forbes asserted that "ROTC teaches young men and women to kill more efficiently." ROTC teaches people to be officers, Mr. Forbes, and there is much more to being an officer, upon whom the lives of more than forty people depend, than merely a knowledge of killing. Your own ignorance of the nature of ROTC instruction is self-evident; contrary to your allegation, no ROTC course on the history of warfare has been given at Middlebury during the four years you have been here.

Yes, ROTC cadets do study both tactics and weapons. Mr. Forbes stated that such training, the end result of which might very well be killing and death, may validly be termed "shit". He then questions the tolerance of the U.S. military toward third-world revolutions. What, Mr. Forbes, is your your attitude toward these revolutions? One might infer from your letter that it is favorable. For months you wore a lapel button representing the flag of the Vietnamese National Liberation Front. **Revolutions of any sort are often** accompanied by a great deal of bloodshed, death and killing.

Are the FRELIMO guerrillas justified in their use of force? Are the Vietnamese? Is it truly death and killing that you abhor, or only that which is done for a cause with which you happen to disagree?

Mr. Forbes also stated that he was unsure of the social value of the military. To those who do not foresee the imminent perfection of the human race, it appears to be a depressing probability that the use of force will remain an aspect of international relations for some time to come. One need look back only as far as last October for proof that the dogs of war have not yet been chained.

In the absence of any real movement toward mutual disarmament and, considering the obvious hazards of any unilateral action in that direction, it seems evident that the United States must, and will continue to, maintain a military force to ensure her own security.

No one can claim that the record of the U.S. military is without grievous fault. At My Lai, William Calley wore the uniform of the United States Army, to its eternal shame. Unauthorized bombing and illegal surveillance of both military and civilians are both serious offenses against Constitutional principles.

However, whatever its shortcomings, it must be emphasized that the U.S. military establishment will be in existence for the foreseeable future.

It is an old adage that a society gets the kind of military that it deserves. If society in general, and the colleges and universities in particular, isolate and stigmatize the military, they will forsake all influence over its composition and future actions, and may, because of their dereliction, come to bear the responsibility for future My Lais, or possibly worse.

It is essential, both for society and for the military, that whatever lessons can be drawn from a liberal-arts education be learned also by men and women who will enter the military. That is why ROTC is at Middlebury, not because Middlebury graduates make splendidly efficient killers. William Calley was an efficient **killer; if the military can learn anything at a liberal arts college that will prevent the reoccurrence of the crimes of My Lai, the college owes it to humanity to permit them to learn it.**

That is why, as a future officer, a citizen, and a human being, I sincerely hope that ROTC will remain at Middlebury and colleges like it for some time to come.

Keith Kosco '74

Reply to Keith Kosco:

I undoubtedly suffer under many illusions as to the nature and function of certain social institutions. Please do correct me, then, if I am wrong. I have always thought that the ultimate purpose towards which an army is intended is, quite simply, to destroy other armies. The personnel of both antagonists being, well, people. An officer in an army is, of course, responsible for the lives of the men "under" him--after all, should he wastefully sacrifice those lives, they won't be around to destroy other lives later.

Sometimes, as Mr. Kosco dutifully points out, civilians do get in the way, to **the army's "eternal shame."** Shame is indeed an ennobling sentiment. It so cleanses the spirit. Presumably the difference between shooting a civilian and shooting a soldier lies in the fact that the soldier had a chance to shoot you first. This somehow makes the shooting of civilians a more scurrilous act than the shooting of soldiers.

I believe it has been pointed out, though evidently not to Mr. Kosco, that a corpse is a corpse no matter what clothes its wearing and without reference to its past history. I'll repeat that. A corpse is a corpse.

People who make corpses are murderers. People who make corpses for money are hired murderers. Is my reasoning clear, Mr. Kosco? Am I rational?

You speak of the "social value of the military." Society, my friend, is composed of people. I leave you to complete the thought. Or perhaps you value certain **things above human life? You have,** course, a right to hold priorities beyond that of your own life's preservation. But have you any right to make that ultimate choice in another's stead?

I believe that the ROTC program is an abomination and an obscenity. Its presence at this school bespeaks the pusillanimity of the faculty, the utter **moral bankrupcy of the entire student** body, and the self-serving blindness of the **administration.**

Seth Steinzor '74

continued on p. 10

the "international trade" approach to vermont

By Klaus Wolff

Professor of Economics

the middlebury campus

Almost everything we use in Vermont has to be elsewhere. In a manner of speaking, it has to be "imported" from the rest of the United States and the world.

There is no need to waste many words to convince you of this proposition. Look around your house and the place where you work and check the materials, the fuel, the food, the clothing, the tools—anything, and see how many of these things are grown, mined, extracted, or made in Vermont.

There is a quart of milk, a stick of butter, and a piece of cheese in the refrigerator. There is a can of maple syrup in your larder. There is a wooden bowl on your dinner table, there are some slate flagstones in your garden, and a marble or granite stone by your forebear's grave.

There may be a piece of Vermont built machinery in your workshop, but given the range of machinery built in Vermont that is less than a fifty-fifty chance.

Everything else—check it, everything else comes from elsewhere; is "imported."

Now, things that are "imported" must be paid for. In the nature of things they must be paid for by "exports." "Exports" are all those things that Vermonters can make, pack, ship, and sell elsewhere; the proceeds to be used to pay for the imports. There is, unfortunately, no way around it. All the vital imports must be paid penny for penny, dollar for dollar, by some sort of export.

Now it follows, of course, that the more people living in Vermont, the more things they will need to buy elsewhere, the more things have to be imported. And the more things that are imported, the more things need to be exported. You might almost quote the English or the Japanese by saying: export or die!

Once we realize that we have to find exports to pay for our imports, and that we have to find **more** exports to pay for **more** imports, we have to ask ourselves, what is it that we can and do export?

Let's take the things that can be made, packaged, and shipped first. Foremost, at present, Vermont sells machinery. 1 Around Burlington and Springfield, and here and there in other counties, Vermonters make all kinds of machinery to sell elsewhere. Then, of course, there are dairy products. Farmers sell some to fellow Vermonters, but most of these are shipped elsewhere. Thirdly, there are various lumber products. Finally, of course, there are granite, slate, and marble.

There are, to be sure, quite a few additional things, but taking them all together, they will not pay for many of our needed imports.

There are a few "services" that can be exported. Education, insurance, consulting, and research are in this class. All other services are sold by Vermonters to Vermonters and buy nothing from elsewhere.

This brings us to our next question. If we have more people in Vermont we have to import more. And if we have to import more we have to export more. How much can we **increase** our exports? How many **more** manufactured goods, dairy products, lumber, stone and miscellaneous products can we make in Vermont to sell elsewhere?

The answer to that question of course is: that depends! It depends on how many more of these things people elsewhere **want** and are **willing to pay for**. Can we sell **more** manufactures, milk, cheese, etc? Probably! Some more. Not an awful lot more. After all, it is not so easy for Vermont to increase the supply, nor is it so sure that there is the demand.2

photo by nicholas andros

Middlebury Plaza

True, you will say. This may hold for milk, stone, lumber, and all that, but what about machinery and other industrial products? The U.S. and the world are growing. They are getting wealthier. Vermont ought to be able to get its share of the action. We can attract industry to Vermont, to make more things, sell more things, so that we can buy more things.

Well, that bears thinking about. If the Vermont Development Department and all the townships in Vermont really go at it with a will, they should be able to attract more industry to Vermont.

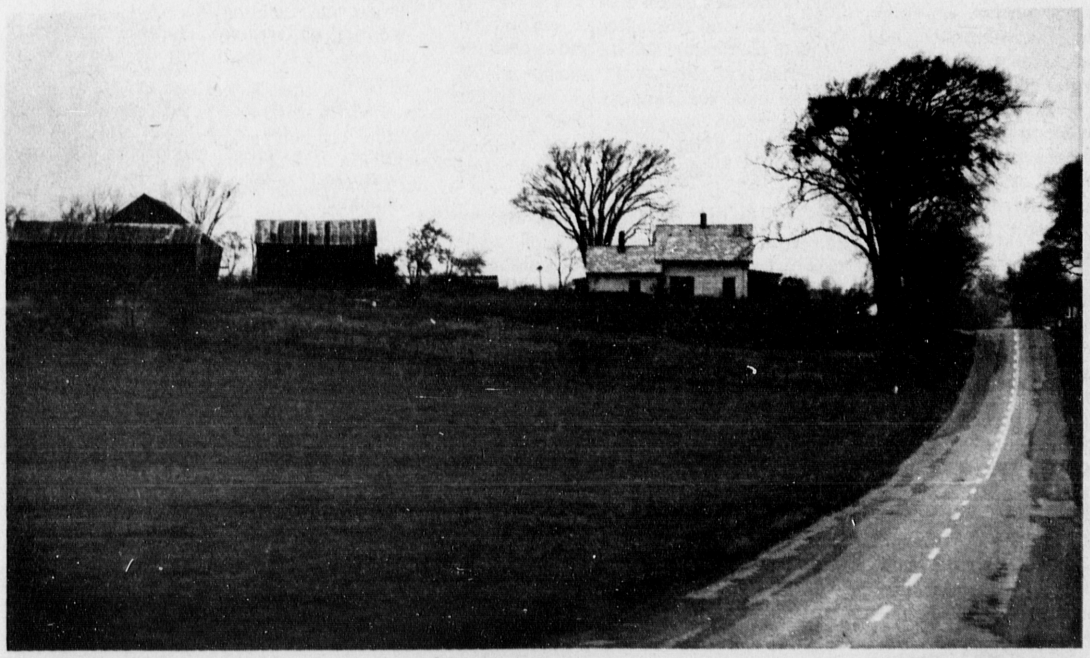
Each state has its own character, its own advantages and its own handicaps. They grow citrus in Florida but they build cars in Michigan. They smelt steel in Indiana and they grow lettuce in California. In Vermont, industry must turn low-value, light-weight raw materials into high value, light-weight finished products.

We are a little like the Swiss: take $2 worth of metal, use a lot of clever and expensive machinery and a lot of work, and turn it into $50.00 worth of Swiss watches. Such is the kind of industry Vermont attracts and that is the kind of industry, and pretty much the only kind of industry, Vermont can get. Trucking bulky and heavy materials into Vermont to work on and trucking the processed goods out again is simply too expensive.

The industry attracted to Vermont is industry which can use labor to **add value** to raw materials and semi-finished goods bought and shipped in from elsewhere.

Such industry comes to Vermont because wages, naturally the major part of their costs, are relatively low here.3 It uses machinery and materials paid for and imported from elsewhere so that, of all the income produced by a given factory, mainly the wage income stays here. A large, though uncertain part of the interest, dividend, and ownership income flows elsewhere.

All industry is under pressure to keep costs down. What with electric power rates, almost as high as any in the nation, a rigorous climate, and shipping, materials, fuels, tools, etc., at least as expensive as anywhere else, industry in Vermont is compelled by competitive pressures to shave its costs to the bone. Few frills on the plant, no finicky waste disposal systems, and the lowest wages it can afford to pay.



The workers attracted by such new jobs will have to make do with a relatively modest annual income.4

What does that mean to the communities where new plants locate? Experience shows that people move easily into areas where new opportunities for employment open up. On the other hand, industry does not seem to have as much of an incentive to move where people, unemployed people, wait for jobs. And moving away from an area where jobs have disappeared seems extremely difficult for the people left behind.

Of a hundred new jobs, say, opened up in a township by a new factory, twenty perhaps will be filled by local people previously unemployed. Forty or so might be filled by people from surrounding communities who commute to work. The remaining forty move in from elsewhere looking for a place to live. With fairly modest incomes, pretty much all the newcomers can really afford are mobile homes, perhaps prefabs, at best modest mass produced houses. Apartments do not seem very popular as yet.

The price of land and the economics of building compell developments: houses close together, on small lots and easy, fairly level land. Each house requires water and sewer tap-on, power supply, garbage removal, road maintenance, street lighting, and additional police and fire protection. Each new householder sends two or three more children to the local schools by bus, needs an occasional bed in the hospital, and so it goes.

When the question comes up whether after all is said and done, a town is better off or whether the tax burden actually became heavier as new industry moved in, the answer will neither be obvious nor easy.5 True, selected groups of the community stand to benefit. Merchants, contractors, and landowners derive some advantage from increased spending and the appreciaton of land values. The average inhabitant paying for more roads, water, sewer, and schools may well be no better, perhaps even worse, off than before.

If new factories, new export generating industries are of such doubtful, two-edged value, there is after all, another great asset of Vermont ready to be exploited. True it can not be packaged, shipped, and sold elsewhere but it can most certainly be sold on the spot to those who come from elsewhere to "consume" it here.

Vermont has great quantities of "natural beauty," unspoiled country side, fresh air, clean water, scenery, and these things hould provide a good steady income to those who can sell them.

How does one sell scenery? How does one make a living off of natural beauty? The world, unfortunately, is chock full of examples of how the desire to make a living off scenery has killed the goose that laid the golden eggs. Once camp ground, two motels, three restaurant-bars, four gift shops, gas stations, liquor stores, supermarkets, hamburger stands, and in no time at all the scenery that brought all this income and activity is smothered—the goose is dead.

Countless cases around the world attest to man's inclination to kill and bury what he loves.

Can scenery then not yield an income without being destroyed? Oh yes, it can! But, unfortunately the selling of scenery can simply not be left to competitive free enterprise!

Here is why: Competition forces each competitor, much against his will, to outdo his rival for his slice of the action. One man can not afford to be conservative and conserving of natural beauty, as long as his competitor is free to put up a brighter sign and a more conspicuous structure.

Competition, otherwise, the protector of the consumer, in this case, regardless of any one individual's

development

photo by nicholas andros

Housing development behind the S.D.U.'s

intentions, is bound to bring ruin on all. There is no point in blaming short-sighted greed, selfishness, disregard of the environment, or any other of the many sins of mortal man. A businessman who risks his substance in a competitive venture acts under compulsion and nothing short of restraint on **all** will permit him to do what is in the best interest of all.

Yes, Vermont's scenic beauty can yield an income if it is "sold" with the utmost care and the most conservative restraint. There will always be million dollar developers from elsewhere bent on selling off Vermont's scenic beauty in half acre lots, apartments, town houses, and condominiums. The developers will take their profits and move on to the next most promising development opportunity.6

Vermont's fragile scenic beauty is in the nature of **capital asset**. If managed with restraint, prudence, and the most businesslike and rigorous self control, it can yield an ever more handsome income in perpetuity. With every passing year this capital asset can command a higher rent from the beauty starved inhabitants of the megalopolis on the eastern seaboard.

But capital yilds an income only if you do not sell it! As every prudent man has learned : never, never touch principal! A man who sells capital is a fool! Vermonter: do not trade your birthright for a mess of pottage!

Postscript: the author, with the greatest reluctance, has persuaded himself that a state in the position of Vermont would be ill advised if it encouraged population growth.7 Whatever measures restrain the need for ever greater imports are worth reviewing with the utmost seriousness.

In addition, the preservation of Vermont's farms is an issue of greatest importance. Obviously, Vermont's agriculture pays for valuable imports through the exports of farm products directly. But indirectly, as an essential ingredient of Vermont's scenery, farms may be of even greater value. Every measure conducive to the preservation of red barns, white farm houses, and peacefully grazing cows is of the gravest economic concern to the inhabitants of the state.8

Notes

1) Value added, the most useful measure for this purpose (1969) gives (in $ millions):
Machinery, non electrical—107.6
Metal working machinery—66.9
Printing and Publishing—44.3
Food and kindred products—32.4
Stove, clay, glass—30.0
Lumber and wood prod.—26.4
Furniture and fixtures—18.0
Pimary metal—13.5
Fabricated metal—12.3
all others under 10
Taken from **Vermont, Social and Economic Characteristics**, Vermont State Planning Office, Walter Bluchner, 1971, p. 147.

2) Projections, for what they are worth, have been made in **Vermont, Social & Economic Characteristcs**, Vt. State Planning Office, 1971, p. 42, 48, 97, Also Facts & Fig. 104

3) Hours are longer, 41.0 versus 39.8, and average hourly earnings are lower $2.93 vs. $3.36 in Vermont than in the U.S. as a whole. Average weekly earnings 120.13 vs. 133.73 for "production workers in manufacturing establishments (although they have grown faster lately). p. 82 and pp. 374-350.

4) Average 1970 annual wage in industry was $6,268.00. Ibid., p. 9

5) Jay Flickinger's careful study for Middlebury and the impact of Standard Register shows—on balance—a modestly favorable impact overall.

6) Developers are now pushing the Southwest—Arizona et. al. after frankly admitting that Florida is "dead." Vermont is still very much "alive" for a different type of "crowd."

7)From 1830 to 1960 the state has "survived" with miniscule growth rates ranging from a high of plus 8% to minus 1% (1910-1920) and hovering around.4 percent per year or 4.0% per census decade. 1960-1970 plus 14.1%!! From 217, 895 in 1810 to 389, 881 in 1960!

8) Research over the last couple of years seems to indicate that no tax gimmick, no matter how fiendishly clever, can do this job statisfactorily. It appears as if land use planning or regional and state wide zoning is the only device that can do the trick, though perhaps not without some short term inequities.

Review : Across the Frontiers

Werner Heisenberg: **Across the Frontiers**.Harper and Row, 1974. 229 pages. $7.95.

By JEFF WIEAND

Philosphers have always been fascinated with science.Pascal worked on the equilibrium of liquids, Liebniz on the differential calculus, Descartes on dioptrics and analytical geometry, Berkeley on a theory of vision. Lately this fascination has become understandably powerful. In the **Tractatus**, Wittgenstein argued that philosophy defines the limits "to the much disputed sphere of natural science," and Bertrand Russell, in a 1928 essay, claimed that philosophy "aims only at clarifying the fundamental ideas of the science in a single comprehensive view of that fragment of the world that science has succeeded in exploring."

The philosopher does not become a scientist when he clarifies scientific propositions, but the scientist, if he wants to discuss the philosophical implications of his work, can only do so as a philosopher.Since the chances are that the scientist hasn't been trained as a philosopher, he sticks his neck out every time he wants to talk about these implications, especially if we characterize all philosophy as **Sprachkritik**.

Across the Frontiers is prototypical in this respect. Heisenberg, a palpably German physicist who won the Nobel Prize in 1932, maintains that "the universal character of the science of the atom" invites mental voyages "across the frontiers" into the domain of philosophy and society. While this is reasonable enough, the real question is whether or not the physicist is qualified to do this, and whether or not what he has to say on these matters is always interesting.

As a matter of fact, most of Heisenberg's essays are diligently boring.The essay on Einstein doesn't reveal anything that we didn't already know about him; the paper on "Current Tasks and Problems in the Promotion of Scientific Research in Germany" is probaly out of date and probably irrelevant outside of Germany; and worst of all, the 18-page "Festival Oration for the 800th Anniversary Celebrations of the City of Munich (1958)" is little more than a lot of verbiage about what a great town Munich is.

When the essays recognize more significant problems, Heisenberg's incompetence becomes embarrassing.Superficialities predominate: art turns out to be a simple matter of form and content, and religion the foundation of ethics.The stuff about the validity of closed theories is at least as old as Znaniecki, and the concept of the safety of religious statements from scientific scrutiny goes back to Averroes.

Heisenberg is not necessarily wrong about all of this. It's just that instead of showing an appreciation for the complexity of philosophical issues, he spins off bromides. Surely philosophy is not the defense of platitudes, but the critique of platitides and propositions in general. Can we excuse Heisenberg's mediocrity on the grounds that he's a good physicist, or are we to wonder if he shouldn't stop sending this stuff to the printer? Other scientists must share Heisenberg's delight with the implications of science, but they don't prove it by turning out awful books.

Heisenberg persistently evokes Plato, and more than once tries to show that the contemporary understanding of matter in quantum theory is much closer to Plato's construction than it is to the theories of ancient atomists like Leucippus and Democritus, and by implication, not strictly material, being thought of as geometric forms, the regular solids of the mathematicians. These bodies, in keeping with the starting point of his idealistic philosophy, were in some senses the Ideas underlying the structure of matter and characterizing the physical behavior of the elements.

I can only suppose, in the conspicuous absence of a textual reference, that Heisenberg is basing this account on a passage in the **Timaeus**.Since this passage is part of a myth reported to Socrates by Timaeus, we cannot assume that what is being proposed in the passage is Plato's "doctrine," that it is part of his "idealistic philosophy," or that the myth even squares with the theory of Ideas in the **Republic**.(A.E. Taylor called it "a mistake to look in the **Timaeus** for any revelation of distinctly Platonic doctrines.") At the same time, any facile indentification of the mathematical figures described by Timaeus, and the Ideas, seems questionable on a close reading, at least in Jowett.Accordingly, Heisenberg's vision of Plato as a proto-Max Flanck is of doubtful value.

The interpretation of philosophy, especially Plato, is a pretty tricky business, and it is virtually impossible to do work in the history of ideas without solid interpretations. Plato is worth getting straight, and Heisenberg should probably leave him to others.

In between Heisingberg's bromides we might hope to find insights into what is going on these days in physics that has a bearing on philosophy — but that isn't forthcoming either. Heisenberg talks a little about smashing elementary particles, and about relativity and quantum theory, but not nearly enough. (In one of his more esoteric moments, he cites several equations without bothering to tell us what the variables stand for)

The back flap of the dust-jacket of **Across the Frontiers** quotes Noel Pharr Davis: "Every century has its own particular science spokesman.Heisenberg may be to the twentieth what Darwin was to the nineteenth." I'm reminded of Benjamin Farrington's little study of Darwin that very persuasively argues that Darwin would have been much better off had he confined himself to the meticulous zooogical studies that he loved instead of venturing into the social and religious implications of his theory of evolution. Assuming that Farrington is right, Davis is most likely right as well. If most of us don't have time to plow through **The Descent of Man**, which is a classic, then we certainly don't have time for **Across the Frontiers**, which isn't.

Still, I hate to pan this book so unequivocally. It seems that there ought to be something good about it, if only Heisenberg's intentions. These appear honorable enough if we interpret "across the frontiers" in the widest possible sense — that after all, science and the humanities ought to get together more often, and in places besides the Sunday Supplements. **Across the Frontiers** may not go very far in that direction, but at least it recognizes that something ought to be done.

letters...

continued from p. 7

To the Editors:

Why is it that Campus editors often find it necessary to write with such a sarcastic and critical style?

I refer specifically to the "Editor(s) reply to David Towne" of April 25. In these replies Seth Steinzor and Nat Forbes indirectly, but obviously, mocked and ridiculed David for his support of ROTC. I fail to see where personal prejudices warrant such vicious behavior. It can only lead to the alienation of many people.

It also portrays to Campus readers an image of very immature editors, boys who cannot tolerate constructive criticism without becoming nasty.

Jamie Pokorny '77

To the Editor:

Where different societies and ideologies come into contact there is conflict; this arises from man's natural fear and mistrust of people whose ideas are different from his own. In the present state of the world and of human nature, force or the threat of force is the final arbitrator of all major conflicts. It is deplorable that this is so. Might does not make right; possession of superior force bears no direct relation to the justice of a position.

Nonetheless, it is the greatest folly to assume that one can eliminate war and killing simply because they are acknowledged to be invalid methods for determining the outcome of conflict. They exist; there is no hope that they will be abandoned by human beings in the near future. One must base intelligent efforts for peace upon this assumption: that when conflict does arise, one side or the other may turn to force and violence to support its position. Ultimately, only a show of force can exact respect in the world.

This does not mean that peace, and the cessation of killing in the name of justice, must be despaired of. The most effective method of avoiding war is to try to minimize and soften conflicts as they arise. This is the purpose of good diplomacy. Given the realistic condition of human nature, diplomatic efforts can most effectively be employed within a framework of worldwide balance of power. When the forces of might become unbalanced in favor of one society or ideology, neutrals tend to align themselves in opposition to it, and a restoration of the equilibrium ensues. When war has broken out in the past, it was generally due to a misunderstanding of this natural law of balance, or a failure to deal with conflicts before they grew too large to handle diplomatically. European history in particular, during the centuries when world power was concentrated in this small area, provides constant examples of these principles.

Consider what would happen if the U.S., for example, decided to unilaterally reduce its armed forces. This could be applauded, since war and military power are inherently bad. However, the world balance of power would be severely disturbed. The process of realignment of forces, the reshuffling of the world power structure, would be particularly abrupt. Undoubtably there would be fighting for disputed areas, with terrible bloodshed and disaster. A power vacuum would have been created; forces rushing into it might wreck such untold havoc upon each other as to provoke someone, more hsty than the rest, into unleashing a nuclear war. As long as there is even the slightest chance of precipitating such a chain of events, we have no moral right to take such an action. It is not something we can experiment with.

It is one thing to oppose--as I have done--our waging an aggressive war in Indochina; it is quite another to seriously suggest that the forces of military defense are a threat to peace and human life. As long as there is the danger that men anywhere in the world will turn to the use of force in conflicts, then one cannot alter the balance of world power without the danger of spolling that very blood which such alterations were well-meaningly intended to preserve. Therefore, the maintenance of a U.S. military establishment on a purely defensive basis threatens to cause less killings and bloodshed, than the elimination of that establishment would threaten. Those who sincerely and intelligently desire peace, and who can accept the realities of human conduct, must conceed that this is true.

Now, if the U.S. is to have a military, what sort of military do we want? Obviously one which will be responsible, which will not drag us into Indochinas where neither our interests, nor the maintenance of a balance of power, can be effectively served. It is clearly desirable that intelligent and responsible individuals should command and serve in our armed forces. I hold the somewhat heretical position that the draft is in fact better than a volunteer army. Professionalism in killing and war is a terrible thing. When citizens are to be called to fight a war, their aversion to participating on the battlefield will act as the most effective check upon the tendency of a professional military to wage war indiscriminately. Intelligent and responsible segments of a military establishment would also help to avoid, once a war was inevitable begun, such disasters of professionalism as Mylai.

For these reasons, I find such shit as ROTC to be the most desirable and viable means of preserving peace and avoiding legalized killings. One must hope that Middlebury graduates, and others like them, will provide an intelligent and responsible influence within the military services.

It is not enough to condemn blindly in fits of misplaced idealism. If Seth Steinzor and Nat Forbes are the unbending pacifists that they appear from their remarks, they would do well to take a look at the rational alternatives to war. They have no right to criticize ROTC if they have no viable alternatives to offer. It seems to me that their condemnation is totally at odds with their expressed principles. Such shit as their remarks is totally irreconcilable with the spirit of intelligent liberal editorializing.

Sincerely,
William R. Thickstun, III '77

To the Editor:

I wish to contest the ill-based decision by the zoning board with the exception of Mr. Benjamin Wissler concerning the Green Mountain Restaurant.

Let us examine the logic that the zoning board has applied to this problem It is undoubtedly true that the proposed bar and lounge in the basement will increase the number of pedestrians in the affected area of Main Street. It is further true that this will increase the driving hazards. Rather than deal with the problem squarely, however the zoning board merely postpones an inevitable reality if they follow their present course.

By "guessing that the lounge (the downstairs area of the proposed restaurant) would create more of a (pedestrian) traffic problem...," the zoning board has shown itself unwilling to deal effectively with the downtown area's most pressing problem: the shortage of offstreet parking convenient to the central business district. By opting for the concerns of present vehicular traffic flow over those of business flexibility, the board inhibits the future viability of our central business district.

When, ever in the history of Middlebury has pedestrian traffic been considered hazardous to the welfare of the community? It has always been my understanding that increased pedestrian traffic in a rural town stimulates an increase in economic activity and that increased vehicular traffic invites congestion with its consequent urban problems.

Historically, small towns have withered and died because of increasing inaccessibility to and resultant erosion of their downtown areas. During a period in which enlightened municipal planning has sought to revitalize downtown businesses by increasing pedestrian accessibility to them, the zoning board appears adamant in its resistance to this logical innovation in town planning.

While the board seems to be discouraging pedestrian activity in the downtown area, it is implicitly encouraging increased vehicular traffic through the central business district--the only thoroughfare from the west side, the most populous area of Middlebury--to the new Route Seven shopping center.

Will it be the developers or the taxpayers of Middlebury who will pay for the service road, or the deceleration lane, the left turn lane, and the traffic signal which is an inevitable necessity at the intersection of Route Seven and the shopping center?

We certainly need a coherent and well thought out plan for the revitalization of our central business district to eliminate the inconsistencies inherent in the zoning board's handling of Middlebury's continuing and controversial growth program. Rather than condemn healthy business growth, we should seek alternate vehicular routes to ensure the safety of any increase in pedestrian activity in the business area.

The bitter fact is, however, that the present inconsistencies and misdirections of the zoning board will have been financed unwittingly, by us, the taxpayers of Middlebury.

Townsend H. Anderson
Middlebury, Vt.

the middlebury campus

classifieds

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announcements

REAP teach-in

On Tuesday, May 7, REAP is sponsoring a "Teach-in on Greek Repression," which will be held in room 117 of the Science Center at 7:30. The teach-in will consist of films of last fall's Athens riots in protest of the rule of the Greek colonels, a talk by George Papandreou (whose father spoke here in the fall), and a discussion period following.

Senior sale

The annual Senior Sale will be held this year on Monday and Tuesday, May 13 and 14. Sponsored by Mortar Board, the sale is an opportunity for seniors to sell furniture, clothes, records, etc. before leaving school. It will be held in Proctor Lounge from 10 a.m. to 6 p.m. on both days.

Constitutional scholar to discuss presidency

Raoul Berger of Harvard Law School, a leading constitutional scholar, will deliver a lecture entitled "The President and the Consititution" on Friday, May 3, at 4 p.m. in Dana Auditorium.

Professor Berger received his B.A. from the University of Cincinnati, J.D. from Northwestern and L.L.M. from Harvard. He has held several positions with the federal government, was Chairman of the Administrative Law Section of the American Bar Association, practiced law privately, and taught law at the University of California at Berkeley. Mr. Berger is currently the Charles Warren Senior Fellow in American Legal History at Harvard Law School. He is the author of **Congress vs. The Supreme Court, Impeachment: The Constitutional Problems**, and **Executive Privilege: A Constitutional Myth** (forthcoming), as well as numerous articles on the Constitution in law reviews.

Professor Berger has also testified before Congress on impeachmment, executive privilege, and the war powers, and is regarded as one of the nation's leading authorities on the constitutional status of these issues.

A reception will be held for Mr. Berger immediately after his lecture on Friday. At 8:30 p.m. Friday, there will be a discussion and question and answer period with Professor Berger in Proctor Lounge. The lecture, reception and discussion are sponsored by the Pre-Law Club and are open to the public.

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Foreign students

Immigration Commissioner Leonard Chapman has announced that foreign students seeking summer employment will have to obtain permission from the Immigration and Naturalization Service rather than from school officials.

Commissioner Chapman said that his decision to withhold authority from school officials to act on foreign student requests for summer work permission was intended to protect summer job opportunities for American youth, including Vietnam veterans and members of minority groups.

He said that the decision was based on labor market advice furnished by the U.S Manpower Administration.

"For several years, the Manpower Administration has advised us that unemployment among American youth is of such magnitude that summer employment of aliens is depriving young Americans of needed employment opportunities," he said.

In reviewing immigration policies since taking office last November, Mr. Chapman said he found that foreign students had been allowed to engage in employment under the summer program without regard to any adverse change in financial circumstances. He expressed the view that this policy is not warranted.

Anouilh performance

This coming weekend, May 2 through May 4, L'Atelier Theatre of Middlebury College will present Jean Anouilh's coming classic, "Le Bal des Voleurs." (The Thieves' Carnival) It is to be performed in the Hepburn Zoo at 8:00 p.m. Tickets are available at the French office in Sunderland or at the door.

The play, which takes place in 1930 Vichy, watering-hole for the wealthy, the bored, and those who want to make a "fast franc," is a study in the games people play.

Zen, anyone ?

A lecture and workshop on the Practice of Zen will be conducted by Fred Eppsteiner and Sozan Shakya, two disciples of Roshi Philip Kapleau, Director of the Zen Center in Rochester, New York.

The lecture will be given on Friday May 3 at 8:00 p.m. in Munroe Faculty Lounge. The workshop will be held Saturday, May 4 from 9:30 to 12:30 a.m. in Munroe Faculty Lounge. Admission to the workshop is $2.00 per person. The lecture is free. Both are sponsored by the Religion department. Contact Professor Steven Rockefeller for further information.

forum...

continued from p. 2

Reding responded, "It is possible to work with this timetable, but we knock out the possibility of procrastination." He suggested a Special Committee on Winter Term that would include students, faculty, and administration be established to work on a new proposal that could be put into effect for next Winter Term.

Andy Reding announced that at-large elections will take place May 6,7, and 8 when students pick up their registration materials. Students who pick up their materials after Wednesday, May 8 will not be able to vote.

Candidate's resumes are due by 5:00 on Friday, May 3 at the Dean's office. The resumes, as well as the voting records of present representatives who are running for re-election, will be posted in Proctor and Voter Halls.

Elections for nest year's Educational Council and Curriculum Committee will be held on May12. Elections for the other college committees will be held on May 19.

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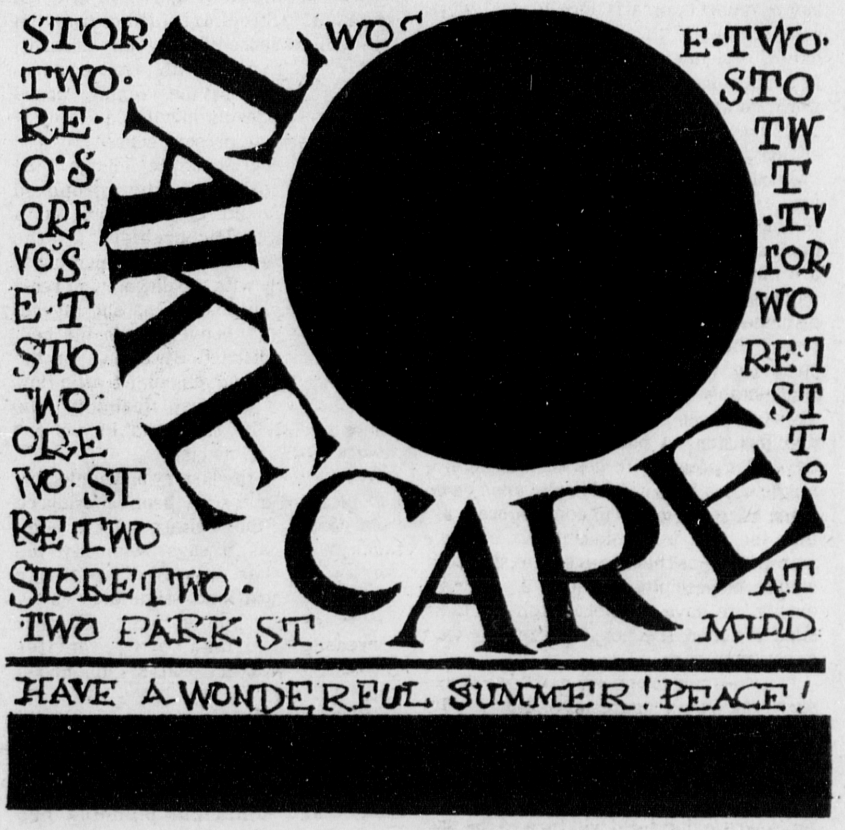

anderson's anastaplo...

continued from p. 3

relativism. All cultures are said to be equal in value. To the extent that distinctions are made, it is commonly held that a culture that is inferior will die out.

Professor Anastaplo questioned whether there might be some basis other than survival by which we might judge the superiority or inferiority of a culture. He turned to the importance of the mind in an attempt to formulate such a basis. We all sense the importance of the mind, he held, and its primacy over the body. Would we not sacrifice our sight, one of our limbs, even risk death for the sake of our mind? But would any of us be willing to sacrifice our mind in order to maintain the functioning of our body? Common sense informs us of the primacy of the mind, and by analogy, of the culture which emphasizes things of the mind. There are significant differences among cultures in this respect. One may bring out more than another what is distinctively human.

The second obstacle to our education in the human question is the bad conscience of whites. This is the guilt many feel for the acts of commission and omission of their ancestors. This bad conscience hurts all peoples because it leads to loss of nerve and a tendency to cater to the worst elements. There is less control in the community as the moderate gives way to the spectacular and the irresponsible. Instead of this loss of nerve we need self-confidence in order to make progress. We must also recognize the progress that has been made lest we despair of ever progressing.

The law plays a role in this. It can prohibit a certain amount of discrimination, and it can help to educate the public. But the law is guided by men, and these men must have some knowledge of what is good.

We must reject the fashionable notion that each group should make its on standards. This is irresponsible — and unpolitical. The institution of such programs as those in black studies denies the blacks' membership in the American heritage and in the whole Western heritage. At bottom, this is unfair to blacks.

We desire freedom, but to be free means not just to choose, but to be equipped to choose. Frederick Douglass, a former slave, demonstrated in his writings that he was free of more than physical slavery. Lack of discipline such as that displayed by Malcolm X ("But when you drop that violence on me, then you've made me go insane, and I'm not responsible for what I do. And that's the way every Negro should get.") is a new form of slavery.

Instead of this, we must all develop the truly human being in us. This can best be done in the context of Western civilization, the one civilization which has permitted the emergence of philosophy, the highest expression of the humanity of man.

Professor Anastaplo's lecture has aroused not a little controversy. Perhaps this is not surprising, given the sensitive nature of the subject. To a great extent, this demonstrates how formidable the obstacles he mentioned actually are.

Many thoughtful students resist Professor Anastaplo's argument that certain cultures are to be judged superior to others. This argument, of course, has enormous implications. But so does the contrary argument, for if we cannot judge the superiority of one culture over another can we judge the superiority of equality over racism? Cultural relativism leads to toleration, it is argued, but are not somethings intolerable? Professor Anastaplo's critics should consider these questions before rejecting his thesis.

Professor Anastaplo's most human approach to the question of what it means to be human deserves to be taken very seriously indeed. As a beginning, Middlebury students — black and white — would do well to consider the argument of this lecture.

gilded age...

continued from p. 2

found in Christianity, whose Gospel supported work and production.

The Gilded Age, Ahlstrom explained, was the point when technology made possible the large expansion of the possibilities for human work. It was the time to exploit what one had the potential to be.

Professor Ahlstrom noted that an example of this was the entrepreneurial notion so obvious during the Gilded Age. The Age gave power to the exploitative impulse which appeared in the struggle of wealth and wages. The results of this economic exploitation showed in the social reality.

Professor Ahlstrom explained that the creation of a kind of social Gospel, a social Christianity was one attempt to come to terms with this reality. Certain leaders recognized that, due to the new industrial order, religious leaders had to address themselves to the new reality. The churches could no longer keep themselves isolated, and had to confront the new urban social order. Men had to work with other men to understand the city and ease their own dislocation.

Man still wanted to confront, understand and explain reality through his traditional value system. No coherence, however, emerged from this desire. Man thus underwent the dislocation of the Gilded Age until he realized the need to face the new reality properly.

grievance...

continued from p. 2

ney. The kitchen in Pearsons is to remain open at all times, as are the lounges. Any closing of these facilities is to be reported to the deans. Also, any inspections that are held without 24-hours notice are illegal by handbook rules and should be reported to this committee immediately.

The Grievance Committee would at this time like to express its thanks to the many people who have helped us out so much this year. All administrators, faculty members and other employees of the college have treated us with courtesy and respect. Although we have not always seen eye to eye with all of them all of the time, they have tried to do what they can. Special thanks go to Mr. Bridges, Miss Whitney, Mrs. Flickinger, Mr. Doria, Mr. Ross, Mr. Clook, Mr. Colman, Miss Towne, Mrs. Wonnacott, Mr. Spencer and their secretaries who have all aided us on a number of occasions. Without their cooperation we wouldn't have accomplished anything.

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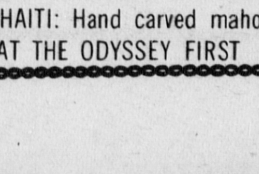

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FROM HAITI: Hand carved mahogany necklaces - $2.00.
SHOP AT THE ODYSSEY FIRST

impeachment...

continued from p. 4

refusal to execute the laws, can be punished by impeachment.

Professor Berger's most recent statement on impeachment is his **Harpers** article (entitled, "Impeachment: An Instrument of Regeneration.")What are the great offenses of President Nixon that cause Berger to advocate action that "can rock the very foundation of government?" He discusses: the Prresident's assertion of an executive privilege to withhold materials from courts; impoundment of congressionally-appropriated funds; the misuse of the war powers; the President's responsibility for the criminal misconduct of his subordinates involved in the Watergate cover-up.

Both the first and the last charges relate to Watergate. Many tapes and documents have been turned over. Will a demand that everything be turned over tend to produce more significant evidence or to make future administrations vulnerable to congressional demands for comprehensive administrative records? Must not the subsequent cover-up actions be judged in terms of the original Watergate burglary? Was that serious enough to impeach a President? The other charges, impoundment and the war powers, refer to constitutional assertions of power that are no longer made. Further, short of a President's disobeying a specific law or resolution of Congress, authorities, with whom Professor Berger disagrees, have recognized a twilight zone in which the President may exercise powers with Congress's tacit approval. (Both Professors Alexander Bickel and Philip Kurland favor Justice Jackson's formulation of executive power from the **Youngstown** case.)

I conclude with a thought from Aristotle on the relationship between the rule of law and prudence. The rule of law has the virtues of generality and the absence of passion. To this extent it forms the legislative and judicial branches. But the rule of law is no substitute for prudence, which includes a knowledge of particular facts as well as the end of human action. The impeachment question, as Professor Berger has shown, is a political act of major significance for our form of government. Americans are accustomed to a separation of powers with separate branches and fixed terms of office. It is doubtful that parliamentary government would succeed with us; yet this impeachment proceeding could thrust us awkwardly in that direction. A decision on impeachment is not similar to a judge's decision on the guilt or innocence of a private party.

Executive power has been contained. Prudence seems to dictate our avoiding a protracted and bitter impeachment proceeding. This could take the form of a congressional termination of the matter, with a clear bipartisan explanation of the reason for it. On the other hand, if the President is impeached by the House, he should be urged to resign, with a promise of no subsequent criminal punishment. This proposal (which I take from George Anastaplo, "Impeachment and Statesmanship" in **Chicago Rap**, March 11, 1974) may be criticized for failing to take account of the passions that this President has aroused. That criticism must be rejected if we are to remain true to our heritage and continue to maintain good government from reflection and choice.

Editor's Note: Professor Berger will deliver a lecture entitled "The President and the Constitution," on Friday, May 3, at 4 p.m., in Dana Auditorium.

populists...

continued from p. 4

background is in the more establishment-oriented areas of the new populism in New York's Department of Consumer Affairs, at the FCC, and as editor of the 1968 report of the Democratic Convention which led to the democratization of the Party's nomination process. Yet he maintains throughout an attitude of scholarly and omniscient skepticism which is damned annoying. Only in the last chapter does Lazarus tell us that he thinks public-interest law is a more promising field than legislative reform for real curbs on corporate irresponsibility, and then it is almost as if he'd just written the thought off the top of his head. One has the sense that Lazarus is somehow hiding.

Lastly, Lazarus fails to pursue one of his most penetrating insights into the shortcomings of the new populism. Again only in passing, he notes Nader's failure to "spell out his vision of the social order he wants to create." As Lazarus points out, Nader's infrequent attempts to outline a new society "border on fantasy" as when he spoke of "50,000 public-interest lawyers."

Many on the American left have bemoaned Nader's hesitancy to speak of more than piecemeal reforms. I remember a friend saying of Nader, "If he would just say the word,'socialism,' that would break the ice and we could go from there, because people listen to Nader, and then they would take the idea of socialism seriously."

It is, finally, the unwillingness to take more comprehensive reforms seriously, to consider real structural changes in society, which is the greatest failing of Ralph Nader's approach. And by failing to do more than take note that the "fundamentally conservative" approach of public interest law seems to be most helpful, by joining Nader in looking right instead of left, Simon Lazarus has made the same mistake and marred this otherwise fine book.

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Panther Lacrosse Downed Twice

The lacrosse team fared badly this last week falling to Dartmouth 7-4 and to Union 14-9. The Dartmouth game, played in driving sleet and rain, was a close contest until the last few minutes. The Panthers were ahead 2-0 at the end of the first quarter, but then suffered one of their all too frequent let-downs ending the half on the wrong side of 4 to 2.

The Panthers came back strong in the second half, but Dartmouth managed one good goal, on a feed to a breaking middie, and two fluke goals that put the game out of reach.

Traveling to Union on Saturday the team slumbered onto the field and found itself down 5 to 0 at the end of the first 6 and a half minutes of play. After that it was an uphill battle as the Panthers fought to a more respectable 7-5 score at the half.

They came within two again during the third quarter to make it 8-6. But Union again pulled ahead increasing the gap to 10-6. In the middle of the fourth quarter it seemed Middlebury was on their way as they brought the score to within one, making it 10-9.

The wind was knocked out of their sails though when Union scored while the penalty flag was down and then scored again during the penalty. The best that can be said is that the team overcame 14 minutes of penalties and their own sleepiness in the first six minutes to make a tight game of it.

They currently have only a five and five record largely due to erratic play. When they're on, they play as well as any team in New England, but that occurs too infrequently. The key to the next four games is the extent to which they can reduce their off moments to a minimum; or at least have the good fortune to prevent the other team from capitalizing on these moments.

Friday, they play Hamilton, and on Saturday face Trinity.

Two Linkster Losses

By W.W. SCHROEDER

The Middlebury Golf Team opened its spring season Friday, April 19, at Amherst. There, in a triple meet against Amherst and Brown, a lack of practice showed in a third place finish. Both Amherst and Brown were aided by early spring practice. Low man for Middlebury was freshman Andy Goodenough.

The golf team's second match took place Sunday, April 28. It was a four-way contest with U.V.M., Norwich , and St. Michael's, and it was held on the just-opened Middlebury Golf Course. Once again, lack of pre- season practice was the bane of the Midd linksters, as they placed fourth. However, all four teams ended up within six strokes of each other, U.V.M. taking top honors with a 414 total, Middlebury high at 420. The best five scores of the seven competing players from each team count. Low man for Middlebury was freshman Rod Bicknell, with an 80.

The golf team was still looking for its first spring victory Monday, when they went against St. Lawrence and Albany St. at home.

Women's Lacrosse Whips Williams

By ANITA ROSENCRANTZ

Because of the new field house the women's lacrosse team started practice earlier this year than ever before. Their dedication paid off when on Friday the 26th the A team beat the Williams A team 10 to 7 and the B beat the Williams B 7 to 2.

The A team began their game hesitantly, and the aggresive Williams girls scored immediately. Middlebury pulled together, however, and fought back. Gary Wheeler scored about five minutes later. The Middlebury team was definitely better than Williams. All twelve members of the A team are experienced and excellent lacrosse players. However, team members seemed to lack self-confidence and were unsure of each other. Despite a goal by Sue Storer and three by Susie Ebling, one a beautiful clean shot into the upper left corner of the cage, Williams dominated the last end of first half, putting in five more goals. At the half Middlebury was down by one.

During half time, though, Middlebury "got it all together." The offense worked out new cuts, and the defense developed an interchange to stop the excellent William's wings. Middlebury went into the second half steady and determined to win. Doggedly fighting, Sue Storer, Jan Carney and Jane Hadden all scored. Williams was only able to break the Middlebury defense once with a goal half-way through the period.

Near the end of the half, Gary Wheeler and Sue Storer both scored again, bringing the final tally 10 to 7. Play during the period was excellent and if the A squad's team work can match their stick work they should be unbeatable. Captain of the A team is Heidi Flemer.

The several weeks of practice showed quitewell in the B team game. The B team definitely outplayed Williams B, in the first half, putting in 5 goals to Williams 1. Despite individual lack of experience, the girls played extremely well together. They knew their positions and knew what they were supposed to do.

In the second half Middlebury came through with two more goals, and Williams put one more in. The Middlebury goals were scored by Lucy Call (3), Jamie Pokorny (1) Kathy White (2), and Scantch Lansdale (1), all "beginning" lacrosse players. B team captain is Kathy Cashman.

The girls' next home game is on May 8 against Dartmouth.

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Rikert said that the College chose not to contest the town's claims on the two and one half acres of College land, affected by the improvements. Instead, in the interest of "good town relations," the College hopes it will not be assessed quite as much for the increased value of the property.

Both Crawford and Rikert expressed satisfaction with the growth of agriculturally-related businesses (agro-business) in the Middlebury area.

Due to the efforts of town planning commissions begun in the early 1940's, Crawford said Middlebury is now "reaping the benefits of many years of planning." He remarked that Middlebury is in a position to "pick and choose," which industries operate here and that Kraft and Yankee would be models for future development. In elaborating on some of the qualities which make these "ideal companies," Crawford stressed that these companies would complement existing conditions. As a cheese factory, Kraft would draw upon the abundant local dairy market.

He described the cycle he hoped to see established: more markets lead to more stability, which leads to more moneey for more barns and more cows, which in turn, leads to more open land. "Open land" was the key, for it is the aim behind Middlebury and Vermont planners' dreams "to keep Vermont green." In addition to drawing upon the local produce, the new industry will draw almost exclusively upon a local labor force which already exists.

Lastly, Crawford said that since it was a food factory, Kraft's and Yankee's buildings would be clean, "simply turning out six hundred pound blocks of Swiss cheese" which would be packaged elsewhere.

Rikert expressed many similar ideas. In defining the role the College will play in the growth of agro-business in the Middlebury area, Rikert affirmed that it would try to cooperate with the town and the new industries. This agro-business would then complement the growing dairy businesses in Addison County, which can now claim more cows than all of New Hampshire, and which ranks second in Vermont only to Franklin County in the St. Albans area. He, too, seemed pleased with the Kraft and Yankee industries. Each will have a small work force but a large tax base, on which they have asked for no concessions.

bust...

continued from p. 1

them to be marijuana. He and town policeman Coons carried out the investigation based on that sighting. Officer Davis had "no comment" on whether or not he had search warrants and would not comment on whether or not the plants were confiscated. He said that the results of his investigation would be turned over to State's Attorney John Deppman on April 29 for further action.

Reached at his office on Monday, Mr. Deppman said that the raid was not a major operation, and did not result from a planned, in-depth investigation. He explained that a major problem in the case revolved around the laws governing search and seizure of evidence. These laws, he said, are "always changing." Mr. Deppman was not certain of whether or not the officers should have legally had search warrants for the investigation, and indicated that they did not at the time of it. After he studies the evidence and the circumstances of its acquisition, Mr. Deppman will decide if a case can be made against the students, charging the four with misdemeanors.

Possession of less than one half ounce of marijuana is a misdemeanor in Vermont, punishable by not more than six months in prison, and up to a $500 fine. Possession of more than one half ounce of marijuana is classified as a felony, with possible prison sentences of two years.

Mr. Deppman stressed that there is absolutely nothing improper about policeman operating on campus. Dean O'Brien also made this clear, saying, "There is a myth that campuses are special, but if the police have a reason, there is no need for them to ask permission to be on campus." Dean Wonnacott echoed this, referring to the "false notion of the College being an isolated castle in the sky... the police have every right to investigate possible crimes here."

The painful irony of the raid resides in the fact that the four students claimed to be non-users of marijuana. They said that the reason they had kept the plants was for their greenery. Dean Wonnacott said she suggested that next time they try "petunias or green beans."

jones' anastaplo...

continued from p. 3

who believe in the bad conscience argument tend to be "blatantly rhetorical."

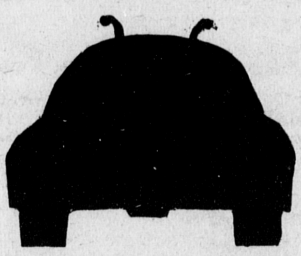
Yankees Principle

Anastaplo also discussed the question, "Was slavery too high a price to pay for Western civilization?" He said, "Surely to go to the U.S. as slaves was not the best way to go, but there was no other way to go." He added that the price for civilization has always been high. He claimed that the gradual emancipation policies of Lincoln were the best possible policies because of the limitations of public opinion and lack of predictability in human affairs.

It is unfashionable for intellectuals to notice the progress in race relations," Anastaplo said.

Anastaplo claimed that a "color-blind free enterprise system will rid the country of prejudice" because "prejudice must be paid for." He called this the "New York Yankee principle." He explained that it was the Yankees, "the last and great racists," who suffered because of segregation."

Dick's



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johnson...

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"very deeply troubled about the current developments."

The United States has a "massive stake" in the Phillipines, Johnson explained. There are extensive business investments and large American naval and air bases.

American business is rushing into the Phillipines, taking advantage of the cheap labor, and not concerned that "democracy's gone under." Mr. Johnson noted that when Marcos declared martial law in the Phillipines, the President of the United States Chamber of Commerce sent him a congratulatory telegram.

Mr. Johnson showed a slide of a Phillipines city, which he termed "the neon landscape of the Japanese." Japanese business is beginning to exploit the Phillipines, as are American businesses.

The Ford Motor Company has moved into the Phillipines, "and they're appealing to the upper elite," Johnson stated. However, as one slide illustrated, directly behind the Ford showroom one finds "total slums."

Johnson compared the photographs of a slum and an exclusive housing development. "That kind of inequity is staring you right in the face," he stated.

Recently, poor Filipinos have organized themselves to defend their rights nonviolently, and there is a "resistance underground" formed largely of educated young women, Johson said.

There are three primary insurgencies in the Phillipines: Muslin, Maoist, and Christian.

Mr. Johnson refuted the Filipino Defense Minister's claim that the government has insurgency under control. Johnson noted that this same man had claimed that austerity was "good for the people."

One can't believe the claims of the U.S. Ambassador to the Phillipines that the United States is not involved in counter-insurgency, according to Johnson. The United States has a large stake in the Phillipines, and there are insurgencies which will threaten this stake. "What will the CIA and the Pentagon do then?"

In South Vietnam, there is no doubt that the "United States is keeping Saigon going," Johnson said. He argued that the American military presence in South Vietnam is the only reason the Thieu regime is still in existence.

Currently, Saigon is "overpopulated and deteriorating," according to Johnson. The inhabitants face starvation.

Also, South Vietnam is a police state, Johnson declared. "The prisons are full, they're more than full" of political prisoners. Most of these prisoners, however, are "neutralist, Buddhist pacifists" whom the Thieu regime refuses to recognize as a "third force" in Vietnamese politics. The government does not allow the people to move freely, either, but resettles them to buffer areas to provide labor.

Johnson stated that in South Vietnam, "the police are everywhere." He then showed a slide of a joint Vietnamese and American government patrol car. "There is a lot of anti-American feeling among the ordinary people there, and for obvious reasons," he siad.

The CIA presence is South Vietnam is "quite open and above-board," Johnson noted.

The United States government's only interest in the Paris accords, Johnson said, was to get the soldiers out of Vietnam. He added that more Vietnamese have died after the accords than did before.

The military involvement has also disrupted the South Vietnamese people's familial way of life. Most Vietnamese men are in the army, police, civil service, or in prison. The men are not home, so the women "carry a very heavy burden," according to Johnson. The children often must work. "Every member of the family must try to do what he or she can."

"The calamity of the people of Cambodia is just overwhelming," Johnson stated. This calamity occured, Johson argued, because of the CIA's and the Pentagon's policies. They ousted Prince Sihanouk, who was good for the people and headed a neutralist government, and Cambodia came into the war with the U.S. invasion in 1970.

Johnson said that "corruption is rampant in the top levels of these allies of the United States." He explained that people close to the allied generals had sold weapons to the enemy, and these weapons later killed civilians and were used against those the U.S. supports.

There is presently an "air of desperation" in Cambodia, according to Johnson. Johnson quoted one Cambodian, to the affect that "the Americans can pack their bags and go home when Cambodia dies but the Cambodians cannot."

Mr. Johnson said the situation in Laos is more hope ful, because the country is less developed. Still, the United States and the Japanese governments are entering it. Johnson noted that it is profitable for the United States to destroy Laos and redevelop it "in our image."

The United States bombed Laos, but "it all availed nothing." Johnson continued that bombs cannot crush insurgencies in peasant communities.

Johnson said the concerned American's job is now to "persuade enough citizens that we shouldn't support these regimes." He said that these dictatorial governments, if not given our aid, will be overthrown unless they are responsible to their peole.

"The government here lies to people, and most people here know that now," Johnson said. "We all perceive that we're involved in a rip-off." However, he added, "I don't think violence and those tactics will help to turn America around."

Mr. Johnson stated, "The main thing is not to lose faith in our fellow human beings."

new dorms...

continued from p. 3

residences "as soon as possible without cutting corners," and to see that the dormitories are of "quality construction."

Erica Wonnacott, Dean of Students, stated that although the architect had said the residences could be ready in early September, "I don't believe him."

Students who draw for rooms in these new residences will live in the Middlebury Inn until the dormitories are completed, Dean Wonnacott explained. She does not want to have any students living in lounges next year.

The new residences will be named after the first two presidents of Middlebury College, Atwater and Davis.

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